

A  
C L U S T E R  
O F  
C A N A A N ' S G R A P E S .  
BEING  
SELECT SENTENCES  
AND  
E X T R A C T S  
FROM  
The WRITINGS of the most Evangelical  
old DIVINES.

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A Word fitly spoken is like Apples of Gold in Pictures of Silver. Prov. xxv. 11.

The Words of the Wise are as Goads and as Nails fastened by the Masters of Assemblies. Eccles. xi. 11.

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THE  
CANADIAN  
STRICT SENTENCES  
AND  
TEXT ACTS  
FROM

The Writings of the most Reverend



A new and complete edition of the  
strict sentences, with a new  
introduction, and a new edition  
of the text acts, by the most  
reverend


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SELECT  
SENTENCES,  
COLLECTED FROM THE  
WRITINGS  
OF  
EMINENT DIVINES, ETC.

1.  OD's Presence is not to banish evils from us, but to comfort and support us under evils, and to moderate and order them as a father is present with a sick child. All the presence of God is not in deliverance, but he is present also in his assistance, and in his comforts; though you be not delivered from your evils, yet you are enabled to bear, and you are comforted under them, and this is a gracious presence of God with you. Mr. SEDGWICK.

2. No good man ever wanted that which was good for him. I may want a thing which is good, but not which is good for me; for "God will withhold no good thing from them that walk uprightly," Psalm lxxxiv. 11.

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The goodness of things to me consists in conveniency and suitableness. Meat is good, but not to the weak and sick stomach, because it is not now convenient ; liberty is not always good to a good man, nor yet health, &c. Many things may be good for some people, which are not always good to every good man, and therefore it is not wanted.

Mr. SEDGWICK.

3. God is the world's Sovereign, but a good man's Father : he rules the heavens and the earth, but he loves his holy ones. Other things are the objects of his providence, and a good man is the end of it.

Mr. CHARNOCK.

Prayer appeases God, but a tear compels him : that moves him, but this constrains him.

St. JEROME.

5. That which Cicero said flatteringly of Cæsar, is truly affirmed of God, *Nihil oblivisci solet præter injurias* ; He forgetteth nothing but the wrongs that daily are done him by his people.

Mr. BROOKS.

6. The saints are said, *Rev. vii. 15.* to be cloathed in white robes, not because they had merited or adorned themselves with good works, but because they had washed and made white their robes in the blood of the Lamb.

Mr. BROOKS.

7. Do not say you cannot pray because you cannot speak much, or well, or long. Praying is wrestling with God ; the heart is the wrestler ; holy faith is the strength of it : if by means of this strength thy heart be a good wrestler, though thou art ever-so tongue-tied, thou wilt be a prevail-er. Rhetoric goes for little in the heavenly court, but sincere groans have a kind of omnipotency, *Nehem. xi. 4. Isa. xxxviii. 14.*

Mr. DANIEL BURGESS.

8. He

8. He is worthy to fall that tempts himself: and therefore shun occasion of evil, and thou hast half overcome thine enemy. Lord BURGHLEIGH.

9. It is as great a matter of joy to the godly, that God reigns, as it is of terror to the wicked, Psalm xcviij. 1.

Mr. CRARNOCK.

10. God brings a soul out of spiritual Egypt by his converting grace. That is the day of his power, wherein he makes the soul willing to come out of satan's clutches. Now when the saint is upon his march, all the country riseth upon him: how shall this poor creature pass the pikes, and get safely by all his enemies borders? God himself enfolds him in the arms of his everlasting strength, which are those eagles wings upon which the saints are both tenderly and securely conveyed to glory.

Mr. GURNALL.

11. Such as know God's glorious holiness, and their own sorry righteousness, will despair of themselves, and never venture with their briars and thorns upon a consuming fire.

Mr. JENKS.

12. By flowers understand faith; by fruit, good works. As the flowers or blossom is before the fruit, so is faith before good works: So neither is the fruit without the flower, nor good works without faith.

St. BERNARD.

13. He that can search in any measure, by a spiritual light, into his own heart and soul, will find, "God be merciful to me, a sinner," a better plea than any he can be furnished withal from any worth of his own.

Dr. OWEN.



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14. A multitude of preventing mercies, in afflictions, in disappointments, in cross providences, there are with God; and what mercies are folded up in these afflicting mercies, in these disappointments, and in these merciful cross providences, must rest in the bosom of him to be revealed, who only is wonderful in council and excellent in working. Mr. BUNYAN.

15. As they shall have peculiar and proper revivings, so they shall have seasonable and expedient refreshings. When David was ready to faint, then his faith was excited to see the goodness of the Lord, Psalm xxvii. 13. When Peter was sinking, then did Christ put forth his hand and save him. When Paul was almost despairing, then was he delivered from a great death, 2 Cor. i. 8, 10. When David was ready to slide, then did the hand of God hold him up. When Jehoshaphat knew not what to do, then the Lord undertook his safety: "I have heard thee in a time accepted, and in the day of salvation have I succoured thee." 2 Cor. vi. 2. Mr. SEDGWICK.

16. If God leave you not in a necessitous condition without a promise, you have no reason to repine or despond under it; that is a sad condition to which no promise belongs. Mr. FLAVELL.

17. It is better be as low as hell with a promise, than in paradise without one. Mr. FLAVELL.

18. The throne of grace is erected for a time of need, Heb. iv. 18. yet when the waters of relief run low, and wants begin to pinch hard, how prone are the best hearts to distrust the Fountain! When the meal in the barrel, and oil in the cruse, are almost spent, our faith and patience are almost spent too. Now it is difficult to keep down

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down the proud and unbelieving heart in an holy quietude and sweet submission at the foot of God. It is an easy thing to talk of trusting God for daily bread, while we have a full barn or purse; but to say as the prophet, Hab. iii. 17. "Though the fig-tree should not blossom, neither fruit be in the vine, &c. yet will I rejoice in the Lord," sure this is not easy. **Mr. FLAVELL.**

19. What are you afraid of Satan's fiery darts? know, they are but as the waves tossing the ark, yet saving Noah; or as the whale swallowing up, yet preserving Jonah; or as the dragon pursuing the woman, yet procuring her great preservation; or as the file grating the iron, yet making it clearer and brighter than before; or as the mill grinding the wheat, yet making it useful; or as the coals heating perfume, yet making it thereby more odoriferous.

**Mr. AMBROSE.**

20. O excellent hiding, which is become my perfection! My God, thou hidest thy treasure, to kindle my desire; thou hidest thy pearl, to inflame the seeker; thou delayest to give, that thou mayest teach me to importune; seemest not to hear, to make me persevere. **ANSELM.**

21. There is as much difference between sin in a regenerate person, and in an unregenerate person, as there is between poison in a man, and poison in a serpent: Poison in a man's body is most offensive and burdensome, and he readily uses all arts and antidotes to expel it, and to get rid of it; but sin in an unregenerate man is most pleasing and delightful, it being in its natural place.

**Mr. BROOKS.**

22. As Abraham dealt by his concubine's children, so doth God by the Ishmaels of the world; he gives them portions and sends them away; but the inheritance he reserves

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reserves for his Isaacs : to them he gives all that he hath, yea, even himself : and what can we have more ?

Mr. ELISHA COLES.

23. An honest traveller may step out of the king's highway into a house, a wood, a close ; but his work, his business, is to go on in the king's highway : So the business, the work of an upright man, is to depart from evil. It is possible for an upright man to step into a sinful path, or to touch upon sinful facts ; but his main way, his principal work and business, is to depart from iniquity ; as a bee may light upon a thistle, but her work is to be gathering at flowers ; or a sheep may slip into the dirt, but its work is to be grazing upon the mountains, or in the meadows.

Mr. BROOKS.

24. Grace is so free, that the mercy we abuse, the name we have profaned, the name of which we have deserved wrath, opens its mouth with pleas for us, Ezek. xxxvi. 21. His name, while it pleads for them, mentions their demerits, that grace might appear to be grace indeed, and triumph in its own sweetness.

Mr. CHARNOCK.

25. There is no protection like that where the arms of defence seem to grow out of the affections of the defendant. If my child were in the arms of a giant, I should not conceive his safety so absolute, as if he were in the arms of his mother ; forasmuch as affections are a more intente and watchful guard, though the other may be more able and strong. But where infinite and unspeakable affections both concur in a guardianship, here is safety unquestionable. Now the Lord doth not only spread his arms of power over his people, but holds them also fast in most tender affections. He loves them above all the people in the world, and is more to them than the mother to the child, and therefore his eye still watcheth over  
“ them,



“ them, and he that toucheth them, toucheth the apple  
“ of his eye.” Mr. SEDGWICK.

26. Let us run, let us run, but in the favour of thy ointment, not in the confidence of our merits, not in the greatness of our strength: we trust to run, but in the multitude of thy mercies; for though we run and are willing, “ it is not in him that willeth, nor in him that runneth, but in God that sheweth mercy.” O let thy mercy return, and we will run: Thou, like a giant, runnest by thy own power; we, unless thy ointment breathe upon us, cannot run. St. BERNARD.

27. There must be renewed strength from heaven every moment, which David knew; and therefore when his heart was in as holy a frame as ever he felt it, and the people by their free-will offering declared the same, yet even then he prays that God would “ keep this forever in “ the imagination of the thoughts of the heart of his “ people, and establish their hearts to him,” 1 Chron. xxix. 18. He adored the mercy that made them willing, and then he implores his further grace to strengthen them, and tie a knot, that these precious pearls, newly strung upon their hearts, might not slip off. The christian when fullest of divine communications, is but a glass without a foot, he cannot stand or hold what he has received, any longer than God holds him in his strong hand.

Mr. GURNALL.

28. There is a light of reason, which is imparted to every man by nature; but this light is darkness compared with the saints, as the night is dark to the day even when the moon is in its full glory. This night-light of reason may save a person from some ditch or pond (open and broad sins) but it will never help him to escape the more secret

secret corruptions which the saints see like atoms in the beams of spiritual knowledge. Mr. GURNALL.

29. God in the church discovers the glory of all his attributes. It is in a man's house where his riches and state are seen : It is in the church God makes himself known more than in all the world besides, Psalm lxxvi. 1.

Mr. CHARNOCK.

30. This also is the reason why nothing can come at us, but that it may do us good, if the God of mercy is round about us, about us on every side, then no evil thing can by any means come at us, but it must come through this mercy, and so must be seasoned with it, and must have its deadly poison by it taken away. Hence Paul, understanding this, saith, "And we know that all things work together for good to them that love God." But how can that be, did they not come through the very side of mercy? And how could they come to us so, since satan trieth to wound us deadly in every or in some private place, if mercy did not compass us round about as with a shield?

Mr. BUNYAN.

31. I live, but not I; it is my Beloved that liveth in me: I love myself, not with my own love, but with the love of my Beloved that loveth me: I love not myself in myself, but myself in him, and he in me.

ANONYMOUS.

32. The longer I was in finding whom I sought, the more earnestly I held him, being found.

BEDE.

33. A man would as soon embrace and hug in his bosom a stinking carcase as grace, chuse and delight in the perishing vanities of this polluted world.

Mr. BRINE.

34. All

34. All present mercy is as no mercy to him who distrusts God for future mercy. We lose the joy of what God hath performed, if we renounce the hope of what God hath promised. Your bread will be that of sorrow, and your waters those of Marah, &c. For distrusts are of that nature, that when they withdraw our eyes from God, they also withdraw our eyes from his kindness, and make us to relish nothing but wants and miseries. It is but as the troubling of clear water, which turns all to mud and thickness. Mr. SEDGWICK.

35. Though thy grace be but little in quantity, yet it is much in value. A pearl, though but little in substance, yet it is of great worth: so a little grace is of great value. The heart of a wicked man is nothing worth.

Mr. CHRISTOPHER LOVE.

36. You may have much knowledge, and seeming grace, but not true worth. A shop full of barrels will not make a man rich, unless those vessels be full of commodities: Gifts, as to heaven, are but the lumber of a christian; it is grace that makes him rich towards God.

Mr. CHRISTOPHER LOVE.

37. There is no public action which the world is not ready to scan. There is no action so private, which the evil spirits are not witnesses of. I will endeavour so to live, as knowing that I am ever in the eyes of my enemies.

Bp. HALL.

38. No marvel if the worldling escapes earthly afflictions. God corrects him not, because he loves him not. He is base-born and begot. God will not do him the favour to whip him. The world afflicts him not, because it loves him; for each one is indulgent to his own. God uses not the rod, where he means to use the sword. The

B

pillory



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pillory or scourge is for those malefactors which shall escape execution. Bp. HALL.

39. There is more pleasure in suffering than in sinning; for a saint of God may suffer and not sin, but he cannot sin and not suffer. Mr. VENNING.

40. Christ is an overflowing fountain, and he would have believers to partake abundantly of what he is in him. He cannot abide that any should content themselves with a present stock of grace. Christ is not as a stream that fails, or as a channel that runs dry; Christ is not as water in a ditch, which hath no living spring to feed it; no, no; Christ is the fountain of life, he is the chief ordinance of life, that ever God set up. I know, there are other means of Christ's appointment; but if thou wilt live at the spring, and drink it there, yea, drink abundantly, according to the overflowings of this fountain, O the life and grace that would come! O the virtue of Christ's resurrection that (Christ's Spirit meeting and assisting) would flow into thy soul for thy vivification.

Mr. ISAAC AMBROSE.

41. The righteous man makes godliness his gain. The wicked man makes gain his godliness. Mr. VENNING.

42. Justification is an act of grace: Sanctification a work of grace. Justification is by a righteousness without us: Sanctification by holiness wrought in us. Justification proceeds as a cause: Sanctification follows in nature as an effect. Justification is perfect at once: Sanctification is perfecting by degrees. Dr. CHAUNCY.

43. The greatest unworthiness is no objection, with Christ, to a most welcome reception of those, who come unto him on a conviction of the necessity of an interest in

in him. Nothing is required to a participation of his benefits, but a sense of our need of them, and a will to receive them as he communicates them, viz. freely, "without money and without price." Mr. BRINE.

44. The church wherein God hath laid up his gospel, and those souls which are as the ark, wherein God hath deposited his law, shall be shadowed with the wings of his merciful Providence, in a perpetual succession of all true blessings. Mr. CHARNOCK.

45. The righteous man hath grace beyond expression. The hypocrite hath expression beyond grace. Mr. VENNING.

46. Death will blow the bud of grace into the flower of glory. Mr. BROOKS.

47. We fight with an enemy whose secret strength we cannot discover, whom we cannot follow into its retirements. Hence oftentimes, when we are ready to think sin quite ruined, after a while we find it was but out of sight. It hath coverts and retreats in an unsearchable heart, whither we cannot pursue it. The soul may persuade itself all is well, when sin may be safe in the hidden darkness of the mind, which it is impossible that he should look into, for whatever maketh manifest is light. It may suppose the will of sinning is utterly taken away, when yet there is an unsearchable reserve for a more suitable object, a more vigorous temptation than at present it is tried withal. Dr. OWEN.

48. As David, when he saw in Mephibosheth the feature of his friend Jonathan, took no notice of his lameness, or any other defect or deformity: So God beholding in his people the glorious image of his Son, winks at all their faults and deformities, which made Luther say,

‘Do with me what thou wilt, since thou hast pardoned my sin.’ **Mr. BROOKS.**

49. All those things that are lovely in men, are for the churches good, the best, life, and the worst, death, things present, let who will be the possessor, all things between life and death, are for the good of believers, because they are Christ’s, 1 Cor. iii. 22. **Mr. CHARNOCK.**

50. Believers have experience of the power and efficacy of indwelling sin. They find it in themselves. They find it as a law. It hath a self-evidencing efficacy to them that are alive to discern it: they that find not its power, are under its dominion. Whosoever contend against it, shall know and find, that it is present with them, that it is powerful in them. He shall find the stream to be strong, who swims against it, though he who rolls along with it be insensible of it. **Dr. OWEN.**

51. The devil is indifferent whether we go to hell in the frequented road of profaneness, or in the smooth way of hypocrisy. **Mr. VENNING.**

52. If we are drawn “with the cords of love, with the bands of a man,” it is because we are objects of love. If we come to Christ, approve of him and cleave to him, it is a certain consequence of our having “seen, and heard, and learned of the Father;” and therefore it must necessarily be an evidence, that we are passed from death to life, and that we shall not come into condemnation.

**Mr. BRINE.**

53. To converse with angels, and the spirits of the just made perfect, is much; but to see Christ, and to converse with Christ in our glorified nature, is the great desire of our hearts: and to know more of him, and of God in Christ, is that which we are born unto, as we have passed from



from death unto life; so that all the pleasant entertainments we have here in gospel-ordinances and promises, only serve to sharpen our spiritual appetites after heaven our home.

Mr. BENTLY.

54. If we want things necessary, we ought not to grumble or despair; perhaps the Lord might see it necessary we should so want. However we ought to use our endeavours for a lawful remedy. If God bless not our endeavours, we ought to bless him, that knoweth what is best for us. We are his patients, and therefore ought not to instruct our Physician.

Mr. CALAMY.

55. God made man in his own likeness. Man hath made sin in his own likeness. And sin hath made misery in its own likeness.

Mr. VENNING.

56. Little grace is of the same manner and excellency with the greatest degree of grace. For as the very filings of gold are of the same nature as gold; so the least measure of grace is grace. The faith of all believers is the same faith specifically, though not the same gradually; their faith is in all alike precious, but not alike strong.

Mr. CHRISTOPHER LOVE.

57. It is the devil's part to suggest: ours, not to consent. As oft as we resist him, so often we overcome him. As often as we overcome him, so often we bring joy to the angels and glory to God, who proposeth us, that we may contend; and assisteth us, that we may conquer.

ST. BERNARD.

58. What is there in all this world, that can give a soul such joy and comfort, as to find himself by every thing set on and furthered in his way to heaven! And yet this may be discerned by an heedful attendance to the effects and issues of providences.

Mr. FLAVEL.

59. Prayer

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59. Prayer brings us to communion with God. Now, if good company increase grace, how much more will communion with the Lord himself quicken and increase it?

Mr. PRESTON.

60. The meditation of our experiences would engage our hearts to God in obedience. Mercy would be a needle to sew us to him. We would cry out as Bernard, 'I have, Lord, two mites, a soul and a body, and I give them both to thee.'

Mr. THOMAS WATSON.

61. The weakest christian hath grace alike for quality, though not for quantity. Though thy grace be not so much, yet it is as true as others: though but a convert of yesterday, yet grace as true as of an old stander in religion. Faith is alike precious in all believers; for quality, though not for quantity.

Mr. CHRISTOPHER LOVE.

62. O happy heart, where piety affecteth, where humility subjects, where repentance correcteth, where obedience directeth, where perseverance perfecteth, where power protecteth, where devotion projecteth, where charity connecteth!

ST. AUGUSTINE.

63. From the time, wherein the thing prayed for is accomplished, God, who doth all things in weight and measure, shews his wisdom and love as much in the season, as in giving the thing itself. God considereth all times of thy life, and still chuseth the best and fittest to answer thy prayers in: "In an acceptable time have I heard thee," saith God, Isa. xlix. 8.

Mr. ISAAC AMBROSE.

64. How cross soever the winds and tides of providence at any time seem to us, yet nothing is more certain, than that they all conspire to hasten sanctified souls to God, and fit them for glory.

Mr. FLAVEL.

65. A little eating prepareth a weak stomach, and setteth an edge upon the appetite to eat more. To this purpose David prayed before prayer, "Let my prayer be set before thee as incense, and the lifting-up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, keep the door of my lips." Psalm cxli.  
2, 3. Mr. ISAAC AMBROSE.

66. The vain glory of this world is a deceitful sweetness, a fruitless labour, a perpetual fear, a dangerous honour: Her beginning is without providence, and her end not without repentance.  
ST. AUGUSTINE.

67. Render Christ lovely in the eyes of others, by adorning his gospel, and "walking worthy of Christ," Col. i. 10. It is an honour to a master to have good servants. And how doth it proclaim Christ to be lovely and glorious, when they that profess him are eminent for piety, 1 Pet. ii. 9. Christ appears lovely in the holy lives of his people.  
Mr. THOMAS WATSON.

68. Be not discouraged, though men of glorious gifts fall away: for the poorest christian, that hath but the smallest measure of grace, shall never fall away. The gifts of a formalist may quickly wither, for they have their root in nature: but the graces of a true christian shall never perish, because they have their root in Christ. "A christian's life is hid in Christ"—hid in him as in a root, [as in the fountain of life, Mr. Christopher LOVE.

69. There is nothing among us more rare than the name Christian, or the Christian name; and nothing among us more rare than the Christian man.  
Mr. VENNING.

70. The Lord hath not forgot his covenant, neither will he cast off his people: but though he hath resolved to chastise them for their great and bitter provocations, yet he knows



knows both how and when to deliver them that are his; and deliver them he will. Only you must give him leave to take his own time; and it shall be the best time. He is a God of judgment, i. e. just God and a wise God, and therefore he will do it, when it shall be most seasonable; he will wait the fittest opportunity, and therefore in the interim it will be both your duty and your wisdom to wait his leisure.

Mr. THOMAS CASE.

71. Oh! let it be observed, that from the first moment that the Holy Ghost breathed spiritual life into thy soul, thou art called out to war. And how many are the sharp conflicts, that pass between flesh and spirit, sin and grace, faith and unbelief, the new creature and carnal reason? and the sharp contests that there are between thee and Satan, that old enemy of thy soul and mine? "For we wrestle not with flesh and blood, &c." Eph. vi. 12.

Mr. BENTLEY.

72. God can lay a plot with more wisdom, for a good man's safety, than the enemy can for his destruction. He can countermine their plots with more power than they can execute them. He can outwit their craft, overpower their strength, and turn their designed cruelty against them, as a knife into their own breasts.

Mr. CHARNOCK.

73. When we have stretched our conceptions as far as we can, concerning the pardoning grace of God, we are as much below its real extent, as the distance of the heavens is from the earth. So he plainly tells us, who will not, nor cannot deceive us. And therefore, there is not the least room left us, to admit a scruple concerning the pardon and salvation of the chief of sinners. His promise is a sufficient security, for he cannot violate it.

Mr. BRINE.

74. The condition of our life, what is it but a rose, a grass, a picture, a play, a sleep, a dream, an image of death?

Mr. ISAAC AMBROSE.

75. In-

75. Ingenuous souls have felt the force of the obligations of love and mercy upon them. [REDACTED] the mercies of God to others have been as oil to the wheels of their obedience, and make them fitter for service. Now if mercies work contrarily upon my heart, what cause have I to be afraid that they come not to me in love? I tell you, this is enough to damp the spirit of any saint, to see what sweet effects they have had on others, and what sad effects on him.

Mr. FLAVEL.

76. As the infirmities of God's children do not cause the Lord to despise them; no more should the infirmities we discern in them that fear God, cause us to despise them, or minish that reverence and love that we owe to them. Despise not one of Christ's little ones.

Mr. HILDERSAM.

77. Thus is a man made righteous, even of God by Christ, or through his righteousness. Now if a man is thus made righteous, then in this sense he is good before God, before he has done any thing of that which the law calls good before men; for God maketh not men righteous with this righteousness, because they have been, or have done good, but before they are capable of doing good at all. Hence we are said to be justified while ungodly, even as an infant is cloathed with the skirt of another, while naked, as touching itself.

Mr. BUNYAN.

78. Jesus is jealous. He will not have thy face seen. Let foolish virgins ramble abroad, seek thou thy love at home.

St. JEROME.

79. It is only here that you have your troubles and fears, and castings down; for these things are all temporal, they will vanish away anon, when eternal things take place; the one is limited, the other unlimited.

Mr. BENTLY.

80. The righteous man makes godliness his gain; the wicked man makes gain his godliness. Mr. VENNING.

81. I am a stranger even at home. Therefore, if the dogs of the world bark at me, I neither care, nor wonder.

Bp. HALL.

82. The world cannot exalt a proud man so high, but God will bring him low; neither can all the world so debase an humble man, but God will exalt him.

Mr. VENNING.

83. The worldling's life is (of all other) most discomfortable. For, that which is his God, doth not always favour him: that which should be, never.

Bp. HALL.

84. O how often are you in fear, that this work of God in you will be destroyed, by reason of indwelling sin and corruption, and the power of the world and satan combining together against thee! and so it would, if the Lord had not a desire to his work, to complete and finish it, and that by the exceeding greatness of his power. Mr. BENTLEY.

85. By the word Grace we are to understand God's free, sovereign, good pleasure, whereby he acteth in Christ towards his people. Grace and mercy therefore are terms that have their distinct significations. Mercy signifies pitifulness, or a running-over of infinite bowels to objects in a miserable and helpless condition. But grace signifies that God still acts in this as a free agent, not being wrought upon by the misery of the creature, as a procuring cause; but of his own princely mind.

Mr. BUNYAN.

86. We put not the glory in the windows or panes of glass where it shines, and clearly too: but in the body of the sun, the fountain of light below; so pure and spiritual mortification,



mortification, is radically or principally in our fellowship and union with him who killed sin in the body; and thus we are spiritually and mystically dead to sin.

Mr. SALTMARSH.

87. O glorious day! when we shall be like him. The church, in the Song, might well rejoice and say, "I am my Beloved's," in life and at death; for death can't separate us from the love of God, "and his desire is towards me."

Mr. BENTLEY.

88. It is the duty of a christian to wait God's leisure. There is no mercy worth praying for, but it is worth waiting for.

Mr. VENNING.

89. Whatever excellency we behold in the creature that argues perfection according to its manner and measure by derivation, we conclude to be in God originally, transcendently, and immensely after a divine manner.

Mr. ISAAC CHAUNCEY.

90. If any man sin more freely because of forgiveness of sins, that man may suspect his forgiveness; for in all scriptures and scripture-examples, the more forgiveness the more holiness. Mary loved much, because much was forgiven her.

Mr. SALTMARSH.

91. The sun in the firmament shines only upon our faces, but the Sun of righteousness shines in our hearts, 2 Cor. iv. 6.

Mr. THOMAS WATSON.

92. Plutarch, in the life of Phocion, tells us of a certain gentlewoman of Ionia, who shewed the wife of Phocion all the rich jewels and precious stones she had; she answered her again, All my riches and jewels are my husband Phocion. So may a saint say of his blessed Saviour, Christ

is all my jewels, my riches, my treasure, my pleasures, &c. his sufficiency is all these, and more than these, to me.

Mr. THOMAS BROOKS.

93. A tree is not evil, because it bears evil fruit, but because it is naturally an evil tree: So such are wicked men in the scriptures account, who are wicked by nature, not from any particular action.

Mr. SALTMARSH.

94. The impossibility of coming to Christ, without the teachings of the Father, will appear from the power of sin, which hath so strong an holdfast upon the hearts and affections of all unregenerate men, that no human arguments or persuasions whatsoever can divorce or separate them.

Mr. FLAVEL.

95. Let every affliction carry us much to God in prayer. "Is any man afflicted? let him pray," James v. 13. It is a similitude of Chrysostom's, 'As clouds darken the heavens, and cause lowring weather; but being distilled into drops, then sweet sunshine and fair weather follows. So sorrow and cares in the soul cloud the soul, till they be distilled in prayer into tears, and poured forth before the Lord; but then the sweet beams of God's grace come in, and much blessing follows.'

Mr. AMBROSE.

96. The best of God's children are most suspicious of themselves, and afraid of their own deceitful hearts; and their great request is, that God would deliver them from mistakes in matters of everlasting consequence.

Mr. JANEWAY.

97. If thou risest from a low estate to a great one, it is but like stepping from a boat or barge into a ship; thy dangers continue, for thou art still upon the sea.

Mr. CALAMY.

98. Christ's

98. Christ's love must needs exceed all the love of the children of men; for he was the very love of God cloathed in flesh and blood. This is he "that was red in his apparel, that treadeth the wine-press."

Mr. SALTMARSH.

99. Christ and the saints are not one, as the oak and the ivy that clasps it are one; but as the graff and stock are one: It is not an union by adhesion, but incorporation. Husband and wife are not so near, soul and body are not so near, as Christ and the believing soul are near to each other.

Mr. FLAVEL.

100. The Lord's eternal counsels and purposes of love towards his people, are a great deep, a fountain of infinite sweetness; in them are heaps of love and treasures of grace.

Mr. PEARSE.

101. The beams of Christ shine with grace and love upon the souls of his people, like the sun in the spring-time, in whose light there goes a virtue which causes the earth to spring and blossom: So do the souls of the saints under the Sun of righteousness now; grace, mercy, and salvation, is in the light thereof; and love, joy, peace, with all the fruits of the Spirit, do appear.

Mr. SALTMARSH.

102. The god which ignorant men, and such as are not instructed by his word and Spirit, do serve, is not the true God, but an idol and fancy of their own.

Mr. HILDERSAM.

103. Ye may (indeed) be allowed to complain of your sins; for, nothing else have ye to complain of: Therefore, complain and cry out as loud as you will, "O wretched man that I am! who shall deliver me from this body of death?" But withal, betake you to the



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the same refuge that he did, and abide by it; "I thank God, through Jesus Christ our Lord!" Here you may triumph over all, both complaints and the causes of them.

Mr. COLES.

104. Christ our Saviour only had all those offices, unto which by God's ordinances men were anointed. Melchisedech was both a king and a priest, Gen. xiv. 18. David was both a king and a prophet, 2 Sam. xxiii. 12. Ezekiel was both a prophet and a priest, Ezek. i. 3. but never was there any whom God anointed to all these three offices, but only our Saviour.

Mr. HILDERSAM.

105. That God goes on daily to purge our corruption out of his true members. He is continually about cleansing them one way or other. [He purgeth it.] The leper in the old law, when his leprosy began but to heal, was pronounced clean, because then he went on still to heal, and his leprosy to shale off.

Dr. GOODWIN.

106. It is not the nature of our sins, nor their number, nor their aggravations, can hinder our pardon and salvation, since a sacrifice of immense value has been offered to God for their atonement. He who is the "mighty God," "is mighty to save; able to save even to the uttermost;" so that no guilt is so great, but the death of the Son of God is sufficient to atone for it.

Mr. BRINE.

107. The sun in the firmament shines only in the daytime, but the Sun of righteousness shines in the night, in the night of desertion and affliction, Psalm cxii. 4.

Mr. THOMAS WATSON.

108. There are several titles that proclaim Christ's glory; but the name of Jesus imports our redemption. By others we know him to be God, by this we know him to be our Mediator.

Mr. VENNING.

109. The

109. The cross of Christ is the christian's crown; the reproach of Christ is the christian's riches; and the shame of Christ is his glory.  
Mr. JANEWAY.

110. Every vain imagination, every irregular and inordinate desire, all disorderly motions of our corrupt affections, expose us to the condemnation of the law, which requires perfect purity of heart. And therefore since our hearts are a fountain of impurity, from which continually spring defiled and defiling streams, how many must those penal threatnings be, that the law breathes out against us! Multiplied transgressions, bring us under multiplied curses.  
Mr. BRINE.

111. How lovely is God in all his creatures! how much more lovelier in his ordinances! but most lovely in Christ, who is the God of love.  
Mr. VENNING.

112. No man can worship God aright, till he have the Spirit of adoption, and can conceive of God, as of his loving father.  
Mr. HILDERSAM.

113. To pray in Christ's name, is to pray with reliance upon the grace, favour, and worthiness of the merits of Christ, "in whom we have believed, and have access with confidence, by the faith of him," Eph. iii. 12. Christ's satisfaction is the ground of our intercession.  
Mr. ISAAC AMBROSE.

114. The great Cham is said to have a tree full of pearls hanging by clusters; but what is the great Cham's tree to Christ our tree of life, who hath all variety and plenty of all fruit upon him? The blessings that come to believers by Christ, are so many, that they cannot be numbered; so great, that they cannot be measured; so copious, that they cannot be defined; so precious, that they cannot be valued; all which speaks out the fulness and all-sufficiency of Christ.  
Mr. THOMAS BROOKS.

115. There

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115. There is no sinner so great, but after conversion he makes as great a saint. Mr. VENNING.

116. If thou art afflicted, remember afflictions are God's potions, which thou mayest sweeten by faith and prayer. But take heed of impatience and unbelief, for those two ingredients will make them bitter as gall.

Mr. CALAMY.

117. God is unchangeable in his grace and love to his people. God loves his people, and that with a choice and peculiar love; a love like that wherewith he loves Christ himself, Job xvii. 23. They are indeed "the dearly "beloved of his soul," as you have it, Jer. xii. 7. And in this love of his towards them, he is unchangeable, and always the same.

Mr. PEARSE.

118. God waits to be gracious to his people; he waits for opportunities that he may do his people good in the best season: but he doth not sit still all that while, "He "hath prepared his throne for judgment," Psalm ix. 7. "and he hath prepared the instruments of death for the "enemies," Psalm vii. 13. He is preparing the mercy for his people, and them for the mercy.

Mr. CASE.

119. He (the apostle Paul) found himself to be the subject of sin, as well as of holiness; of flesh, as well as of spirit. He experienced to his sorrow, that sin was always present with him; that it attended in the closet, and in the pulpit; and that, therefore, he could not pray without sinning, nor preach without sinning, nor discharge any christian duty without a sinful defilement attending it. Persons most eminent in holiness, have always had the deepest sense of their sinfulness. They look not upon themselves, nor on sin in the light as others do.

Mr. BRINE.



120. He that counts nothing worth the having, except Christ, and for Christ, cannot be miserable, when he is lodged safe in his embraces. Mr. JANEWAY.

121. How little love is there in our hearts to God, when we are shy of any thing to be suffered for God? Love rejoices in suffering for the beloved: 'The avoiding hell, and the getting heaven, are no great things (saith Chrysostom) where the love of God is.'

Mr. ISAAC AMBROSE.

122. It is a diminution of Christ's dignity, sufficiency, and glory, in the business of your salvation, to join any thing with the Lord Jesus; and it is the greatest disparagement in the world to your own judgments, knowledge, prudence, and wisdom, to yoke any thing with Christ in the work of redemption, in the business of salvation.

Mr. THOMAS BROOKS.

123. It was a sweet saying of an ancient father; 'The name of Jesus is Mel in Ore, Melos in Aure, Jubilus in Corde: Honey in the mouth, melody in the ear, and a jubilee or joy in the heart. Mr. VENNING.

124. The light of the understanding, humility kindleth, and pride covereth. S. GREG.

125. When God gives any thing in answer to prayers, he often discovers a more than ordinary hand of providence in it.

Mr. ISAAC AMBROSE.

126. This is a rational ground of prayer, That God hath wrought such wonderful works in the world, as abundantly shew that he is the supreme King, and doth whatever he pleases in it. Therefore he is the proper resort and refuge of mankind in all their distresses. ANONYMOUS.

127. We never come to pray for any temporal mercy, and pray as we should, but our souls are gainers thereby. A christian cannot come near the throne of grace for any thing, but his heart hath a share in the blessing.

Mr. ALLIENE,

128. Sometimes we see the King in his beauty, and at other seasons lose sight of him, which makes us long to be where our harps will never be out of tune. Here is much fluctuation in our joys and comforts, they ebb and flow as the tide doth; sin and satan, and unbelief, rob us of our comforts, and damp our joys; but then we shall make melody, without interruption, in our hearts to the Lord; we shall then have a perpetual rest from all our sorrows, and fears, and hard bondage, wherein we were made to serve,

Mr. BENTLEY,

129. Death did not first strike Adam the first sinful man; nor Cain the first hypocrite; but Abel the innocent and righteous. The first soul that met with death, overcame death: the first soul that parted from earth, went to heaven. Death argues not displeasure; because he whom God loved best, dies first; and the murderer is punished with living.

Bp. HALL,

130. Greatness and preciousness do not often meet together; and many things are great, but then they are not precious; and many things are precious, but then they are not great; but in the promises of God to his church and people, greatness and preciousness do meet,

Mr. PEARSE,

131. God, in the covenant of his love, hath freely given and made over himself to his people, in all his riches and fulness, in all his excellencies and perfections, to be used, possessed, and enjoyed by them, as an all-sufficient rest, portion, and happiness for ever,

Mr. PEARSE,

132. The

132. The same God who was darkness at the bottom of Mount Sinai, was light on the top of the Mount. He is the same God in himself, though he acts diversly in regard of the creatures; to the one, in taking vengeance on them for their sins; but to the other, he appears in mercy and love; and as he communicates to them his sweet loves, so their wills and their loves are swallowed up in his.

Mr. EVERARD.

133. The elect of Christ are his natural subjects (though not naturally so): they are his by another title, and to another end: and so intimate is the relation between him and them, that they are said to be of "his flesh, and of his bones." They both have one soul and spirit; he and they make one perfect man.

Mr. ELISHA COLES.

134. Some sinners toil all their lives to obtain righteousness, but in vain. God makes sinners righteous in a moment. That very moment a sinner believes in Jesus, he is perfectly righteous; the righteousness of the Son of God is imputed to him, and put upon him.

Mr. W. MASON.

135. A justified sinner is never one whit more righteous in the sight of God to the day of his death, than he was the first moment he believed on the Son of God.

IBID.

136. "Without holiness no man shall see the Lord." No man can make himself holy; but every believer in Jesus shall see the Lord. Christ of God is made sanctification to them.

IBID.

137. All the floods of sin can never extinguish God's love to his people; but one single drop of sin upon the believer's conscience will extinguish his peace.

IBID.



138. Though all sin is perfectly atoned by the sacrifice of Jesus, yet the least sin will raise a storm in the conscience of a believer, if it be not cleansed by the blood of Jesus. Mr. W. MASON.

139. 'If we say we have no sin, we deceive ourselves.' If we attempt to hide our sins from God, we aim to deceive God. If we confess our sins, and flee to the blood of Jesus, we deceive the devil. IBID.

140. When a christian looks in himself for somewhat whereon to ground his hope of eternal life, he pleaseth the father of lies—he gives the lie to the God of truth—he dishonours the work of Christ—he does despite to the Spirit of grace. IBID.

141. When a christian gives way to sinful passion, he makes sport in hell. IBID.

142. Though indwelling sin does not produce the grace of humility in a child of God, yet it beats down his pride. IBID.

143. Why does a believer rate himself a poor sinner? Because he really is so, and he hates hypocrisy. The sense of his poverty drives him to a rich Christ, to receive daily out of his fulness. The sense of his sinnership, makes Jesus precious to him as a Saviour. IBID.

144. Though a sinner believes in his heart unto righteousness and eternal life, yet unbelief is in him, which works unto sin and death; but grace reigns in and over him to everlasting life. IBID.

145. Though the holy walk of a christian does not recommend him to the favour of God, yet it recommends the religion of the Son of God in the world. IBID.

146. Why

146. Why does a christian sorrow for sin, when it is perfectly atoned for by the blood of Jesus, and freely and fully forgiven by the grace of God? Because he cannot forgive himself for sinning against such love and such grace. Mr. W. MASON.

147. No man ever went to hell with one grain of the faith of Christ in his heart. IBID.

148. No sinner ever went to heaven with one spot of sin upon his soul. IBID.

149. No man ever knows God till he believes in Jesus the Son of God. IBID.

150. A God out of Christ, is the idol of an Atheist. God in Christ, is the Christian's God. IBID.

151. He who wilfully sins to-day, shall wofully smart for it to-morrow. IBID.

152. He who smarts not for sin on earth, will eternally smart for it in hell. IBID.

153. Since God perfectly hates sin, and all his children hate sin, why does he suffer indwelling sin to remain in them? Because God loves an humble sinner better than a proud saint. IBID.

154. If indwelling sin beats down pride, then say some, 'The greatest sinner is the most humble.' Not so: neither such sinners, nor such reasoners, have a true evangelical sense of sin. IBID.

155. Better to fall into sin and have the heart broken in humility for it, than to fall by a haughty spirit into hell. IBID.

156. God

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156. God gives no grace of his Spirit to be improved by the power of nature, but to quell and subdue the corruptions of nature. Mr. W. MASON.

157. Some foolishly speak of the grace of God, as though it was put into the nature of man, like seeds into a hot bed, that by the warmth and fertility of nature it might bring forth fruit. Grace subdues nature, but receives no aids from it. IBID.

158. God loves his people first, and therefore bestows grace on them. His love is not excited towards them, by the graces he sees in them. IBID.

159. He who lives upon his past experiences, Narcissus like, falls in love with his own beauty, and like him will pine away and die: Or he is just as wise as a man, who is satisfied with the thoughts of food received in times past. IBID.

160. The life of a christian is sustained from the life of Christ. The flesh and blood of Christ is his daily, his constant food. IBID.

161. He who does any thing as a term or condition, to entitle himself to the favour of God, and the hope of eternal life, is not ashamed to dig, but is too proud to beg. IBID.

162. Here is the essential difference between a publican and a pharisee: In the former, sin reigns outwardly in the life; in the latter, pride rules inwardly in the heart. IBID.

163. Here is the essential distinction between the doctrine of Arminianism and Antinomianism, the former pleads for the white devil Pride; the latter for the black devil Lust. No matter what shape or colour the devil assumes, he is the devil still. IBID.

164. The



164. The sufferings of hell can never make one convert to Jesus; the joys of heaven need not,

Mr. W. MASON.

165. The terrors of the law may break a man's peace for having sinned. The grace of the gospel only breaks a man's heart for sin.

IBID.

166. That person who says he is perfectly free from the very being of sin, is such a strange being, that real saints know not what to make of—he is so proud, that he knows not himself. God, who resists the proud, abhors him. Being the very image of satan, *he* delights in him.

IBID.

167. When a child of God looks up by faith, to the glory of his Father's kingdom, he looks down with contempt upon the kingdom of this world.

IBID.

168. Why is the victory over this world ascribed to faith? Because, through faith in Jesus, the christian enters upon the possession of the kingdom of heaven. This kills the love of this world in his heart, and overcomes the powers of the world in his life.

IBID.

169. Since Jesus ever lives to pray for us at the right hand of God, why then need a christian pray for himself? His Father loves to hear his children's voice, therefore he commands it. His children love to obey God, draw nigh to, and converse with him, therefore they pray to him. All the younger brethren of Jesus on earth, delight to join their petitions to [their Elder Brother's intercessions in glory.

IBID.

170. Prayer reminds us of our own poverty—keeps up a sense of our dependence on God—honours his promises, while it pleads his fulfilment of them.

IBID.

171. Will

171. Will not God bestow blessings, unless we pray for them? We have no warrant to expect he will. Ask and receive, is his command and promise. To ask and receive, is both our duty and blessedness. Mr. W. MASON.

172. If a man's name is written in heaven, sooner or later, God writes faith in his beloved son Jesus in his heart: That brings the heaven of God's love into his soul. IBID.

173. It was said of Dr. Whitaker, that none ever saw him without reverence, nor heard him without wonder.

174. Basil, a primitive bishop, was said to thunder in his preaching, and lighten in his conversation.

175. True religion consists not so much in change of sentiment, as change of heart.

176. It will cost more to revenge an injury than to bear it.

177. He (says one) that follows truth too near at the heels, may have his teeth beat out. Let me then (says another) lose my teeth, rather than not teach and profess the truth.

Why should the preacher take your pence,  
To smother truth and flatter sense?  
We're sure physicians have no merit,  
Who kill thro' lenity of spirit.

178. If a man's righteousness be filthy rags, what must his unrighteousness be? And if our best performances are vile, what then must our worst be?

179. Christ will receive the world's outcasts, but who will receive his?

180. If

180. If thou art a foolish virgin, the congregation is necessary for thee; and if a wise one, thou art necessary for the congregation.

181. When religion is become our delight, it will then be our comfort.

182. The wicked triumph in prosperity, and tremble in adversity: On the contrary, the godly fear in prosperity, and rejoice in adversity.

183. Providence is like a curious piece of arras, made up of a thousand shreds, which single we know not what to make of, but put together they present us with a beautiful history.

FLAVEL.

184. Affliction is a pill which, wrapt up in patience, may be easily swallowed; but when discontent puts us upon chewing it, proves bitter and disgusting.

FLAVEL.

185. As a pearl needs no painting, so truth wants no needless decorations.

186. The scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.

187. It looks ill to see men draw their swords for one part of the Bible, and lightly esteem and even condemn the rest.

188. A proud man is called the devil's chair of state, and an idle man his cushion.

189. He who prays for faith, or for the increase of faith in God's word, honours the truth; and the God of truth will honour him.

Mr. W. MASON.



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190. As Cæsar said to the trembling mariners, Be not afraid, for you carry Cæsar: So may I say to poor, persecuted, afflicted Christians, Be not afraid; for he that is your king, is in you, for you, and with you. Upon this ground David comforted his soul, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

Mr. ISAAC AMBROSE.

191. Christ hath suitable cordials for his people; if men frown he hath smiles, if men disgrace he hath honours; if you lose perishing riches, he hath durable unsearchable riches. Whatsoever you suffer loss in, he will make it up.

192. If God opens not the door of his promise to be a sanctuary unto poor humble sinners, flying from the rage of their lust, truly then I know none of this side heaven that can expect welcome.

Mr. GURNALL.

193. The office of Christ is nothing but the way appointed in the wisdom of God, for the communication of the treasures of graces which were communicated unto his person. This is the end of the whole office of Christ in all the parts of it, as he is a Priest, a Prophet, and a King. They are, I say, nothing but the ways appointed by infinite wisdom for the communication of the grace laid up in his person unto the church.

Dr. OWEN.

194. If God, who is light, be not in thy understanding, thou art blind; and what is an eye whose sight is out fit for, but to help thee to break thy neck? If God be not in thy conscience, to pacify and comfort it, thou must needs be full of horror or void of sense, a raging devil or a stupid atheist. If God be not in thy heart and affections to purify them, thou art but a shoal of fish, a  
sink

sink of sin. If God be not in thee, the devil is in thee; for man's heart is a house that cannot stand empty.

Mr. GURNALL.

195. A sinner can just as well make an atonement to God for his sins, as he can fulfil the law of God for his justification; both are alike equally impossible.

Mr. W. MASON.

196. To come to the blood of sprinkling, is to flee from every other hope of pardon, and to apply to Jesus for his blood alone, to cleanse the conscience from the guilt of sin.

Mr. W. MASON.

197. The deeper sense thou hast of thy own weakness, the more fit thou art for the Spirit's teaching. A proud scholar and an humble master will never agree. Christ is humble and lowly, and so "resists the proud, but giveth grace to the humble."

Mr. GURNALL.

198. A sense of duty alone (in the matter of obedience) will leave us guilty of many deficiencies in our daily walk Zion-ward. But when the love of God is shed abroad in our hearts, what is our duty will become our delight. Gospel-obedience will be a light yoke; the performance of God's commands will then be our meat and drink.

J. P.

199. Adam's state even in innocency, seems to crave for help; wherefore it is manifest that state is short of that we attain by the resurrection from the dead; yea, so much as his need required earthly help, it is apparent his condition was not heavenly. "The first man is of the earth, earthy; the second man is the Lord from heaven." Adam in his first state was not spiritual. That was not first which is spiritual, but that which is natural,

and afterwards that which is spiritual. Wherefore those that think it enough to attain to the state of Adam in innocency, think it sufficient to be mere naturalists; think themselves well, without being made spiritual. Yea, let me add, they think it safe standing by a covenant of works; they think themselves happy, though not concerned in a covenant of grace; they think they know enough, though ignorant of a Mediator, and count they have no need of the intercession of Jesus Christ. Adam stood by a covenant of works; Adam's kingdom was an earthly paradise; Adam's excellency was, that he had no need of a Saviour; and Adam's knowledge was ignorant of Jesus Christ. Adam, in his greatest glory, wanted earthly comforts; Adam in his innocency was a mere natural man.

Mr. BUNYAN.

200. Abraham staggered not at the promise of God through unbelief. Why not? Because he consulted not nature, reason, and sense; but considered the sovereign power, everlasting faithfulness, and irresistible ability of God the promiser. So faith gives glory to God. Learn and do likewise.

Mr. W. MASON.

201. Did Jesus bear our sins in his own body upon the tree? Look then to the Lamb of God, so shall no sin reign in thy mortal body.

Mr. W. MASON.

202. When christians look around them, and see thousands in worse than Egyptian bondage, it is impossible but for them to be zealous; to shew by their lives and conversation, that while others contend for the form, the religion of Jesus alone is attended with the power of godliness.

J. P.

203. Faith quickens love. Love excites obedience. Obedience glorifies our heavenly Lover Jehovah, Father, Son and Spirit.

Mr. W. MASON.

204. The



204. The righteousness by which a sinner stands just before God, or in the light of God, from the curse, is a righteousness of God's providing; so also it is of his putting on. Thus therefore a man is made righteous even of God by Christ, or through his righteousness. Now if, as was said, a man is thus made righteous, then in this sense he is good before God, before he has done any thing which the law calls good before men, for God maketh not men righteous with this righteousness, because they have been, or have done good, but before they are capable of doing good at all. Hence we are said to be justified while ungodly, even as an infant is clothed with the skirt of another while naked as touching itself. Works therefore do not precede, but follow after this righteousness; and even thus it is in nature, the tree must be good, before it bear good fruit, and so also must a man. It is as impossible to make a man bring forth good fruit to God before he is of God made good, as it is for a thorn or bramble-bush to bring forth figs or grapes. But again, a man must be righteous before he can be good, righteous by imputation, before his person, his intellectuals, can be qualified with good, as to the principle of good. Neither faith, the Spirit, nor any grace is given unto the sinner before God has made him righteous with the righteousness of Christ. Wherefore it is said, that after he had spread his skirt over us, he washed us with water, i. e. with the washing of sanctification. And to conclude otherwise, is as much as to say, that an unjustified man has faith, the Spirit, and the graces thereof, which to say is to overthrow the gospel. For what need of Christ's righteousness, if a man may have faith and the Spirit of Christ without it, since the Spirit is said to be the earnest of our inheritance, and that by which we are sealed unto the day of redemption. But the truth, is the Spirit that makes our person good, I mean, that which sanctifies our natures, is the fruit of the righteousness which we have by Jesus Christ.

For

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For as Christ died and rose again, before he sent the Holy Ghost from heaven to his; so the benefit of his resurrection is by God bestowed upon us, in order to the Spirit's possessing of our souls.

Mr. BUNYAN.

205. God the Father's love would not save us sinners, without his Son's sufferings and death. Though God the Son hath saved us, yet we cannot enjoy it without God the Spirit's operation and influence upon our souls.

Mr. W. MASON.

206. It is wrong to suppose, that using all possible diligence to press into the kingdom of God, will dispose us to depend on what we do. Just the reverse is true. The closer we live to God, and the more diligent we are in his appointed means of grace, the farther removed shall we be from a legal spirit.

J. P.

207. A sanctified person dreads more being left to the corruption of his own heart, than he fears all that men and devils can do unto him. And the more a person experiences the work of sanctification being carried on with power, the more such a person is affected with, and sensible of, the odious and God-dishonouring nature of sin, and loathes himself the more on account thereof. I grant that this new spirit, begotten of the Spirit, is of a more divine temper, genius and aspiement, than the image of God in Adam was, which, though holy, yet but in a natural way; in knowing God in and by the creatures, and by the covenant of works, and so only according unto what is naturally due unto a creature reasonable as he first falls out of the hands of his Maker. And I should not only grant that this new divine nature born of the Spirit, is supernatural, in comparison to corrupt nature and the dispositions thereof, but also in comparison of pure

pure nature. Infomuch as Adam was but an earthly natural man, comparatively to that which is born of the Spirit, which is the image of the heavenly, and is ordained in the end to see God himself, and will be raised thereunto; and at present hath such a way of knowing and enjoying God, and such objects spiritual suited to it, as Adam's state was not capable of.

Dr. GOODWIN.

208. Though a believer in Jesus is not afraid that God will damn his soul to hell for his sins; yet he dreads being sent from his Father's throne of grace with a heavy heart.

Mr. W. MASON.

209. There is much said in the world about friendship, even by infidels, and the most abandoned part of mankind; but while deluded thousands are grasping at a shadow, the christian only possesses the substance. He alone it is that loves the persons, feels the calamities, and prays for the present and eternal good of his fellow-creatures.

J. P.

210. Whenever God regenerates any man, and constitutes him a new creature; the man hath a new eye to see, an ear to hear, and all sorts of new senses to take in all sorts of spiritual things, as the Spirit shall be pleased to reveal them to him. He no sooner opens an eye, but he finds himself to be come into a new world, and to be environed with new objects. Thus they are prepared for him, and he for them; and hence it comes to pass that he hath an eye to see, and an ear to hear, and an heart to understand such things as never from the beginning of this world entered into the heart of man; no, not of Adam in his first creation.

Dr. GOODWIN.

211. We



211. We are as much beholden to the Holy Ghost for the application of salvation in regeneration, conversion, and sanctification, as we are to the divine Father for the contrivance of the glorious scheme, and to the Son of God the Lord Jesus Christ for executing the grand and noble plan; for all that the Father and Son had done, would have profited us nothing, if the divine Spirit did not come into our hearts, and make application of all to us; so that as Christ was the fulfiller of the law, the Holy Ghost is the great fulfiller of all the gospel.

Dr. GOODWIN.

212. It is a common saying of some sort of professors, that they can and do trust God for pardon, heaven, and eternal life, can trust him with their souls, but can't trust him for things of time respecting their bodies. This is a common mistake. For the true christian, when faith is in act and exercise, can and doth trust in and depend upon his God for his daily bread, as much as for heaven and happiness.

213. The stronger the believer grows in grace, the less he goes either alone, or upon the crutches of the creature; and having a less opinion of himself, sees a greater need of Christ, he looks to him and depends upon him for wisdom, righteousness, sanctification and redemption.

214. The glory, life and power of christian religion as christian religion, and as seated in the souls of men, with all the acts and duties which properly belong thereunto, and are therefore peculiarly christian, and all the benefits and privileges we receive by it, or by virtue of it, with the whole of the honour and glory that arise unto God thereby, have all of them their formal nature and reason from their respect and relation unto the person of Christ; nor is he a christian that is otherwise minded. Dr. OWEN.

215. Neither

215. Neither faith in Christ, nor love unto him, nor dependence on him, nor obedience to his authority, can be preserved one moment, without a persuasion of his immediate intuition and inspection into the hearts, minds, and thoughts of all men, with a real influence into all the actions of the life of God in all them that believe. And the want of the faith hereof, is that which hath disjoined the minds of many from adherence unto him, and hath produced a lifeless carcase of christian religion, instead of the saving power thereof. Dr. OWEN.

216. To suppose that men may be saved without faith in God through Christ, by attending to the instructions given by the works of creation and providence, is an imagination that will no longer possess the minds of men, than whilst they are ignorant of, or do forget what it is to believe, and to be saved.

217. We can have no due consideration of the offices of Christ, can receive no benefit by them, nor perform any act of duty with respect unto them, or any of them, unless faith in his divine person be actually exercised as the foundation of the whole. For that is it whence all their glory, power and efficacy are derived. Whatever therefore we do with respect to his rule, whatever we receive by the communication of his Spirit and grace, whatever we learn from his word by the teachings of his Spirit, whatever benefit we believe, expect and receive by his sacrifice and intercession on our behalf, our faith in them all, and concerning them all, is terminated on his divine person.

Dr. OWEN.

218. The meanest believer may now find out more of the work of Christ in the types of the old testament, than any of the prophets or wise men could have done of old. Therefore they always earnestly longed for their accom-

F plishment;

plishment ; that the day might break, and the shadows fly away, by the rising of the Sun of righteousness with healing in his wings. Dr. OWEN.

219. Christ can no more really and essentially, by any act of condescension or humiliation, cease to be God, than God can cease to be ; for though he took on him the form of a servant, yet he eternally and unchangeably continued in the form of God.

220. This is the mystery of our religion, that we worship God according to the œconomy of his wisdom and grace, wherein he doth dispense of himself unto us in the persons of the Father, Son, and Spirit ; otherwise he will not be honoured or worshipped by us. And those who in their worship or invocation do attempt an approach unto the divine nature as absolutely considered, without respect unto the dispensation of God in the distinct persons of the Holy Trinity, do reject the mystery of the gospel, and all the benefits of it. Dr. OWEN.

221. That man to whom it would be satisfaction to continue in sin, having an assurance of impunity, most certainly is in the broad road to destruction. Mr. BRINE.

222. There is more glory, more beauty, greater fairness and superlative excellency in the Person, the adorable person of Christ, than in all the saints and angels in heaven and earth ; and he that never saw this transcendent loveliness in him, never as yet has seen his glory. For the beauty of the person of Christ, as represented in the scriptures, consists in such things as “ the eye hath not seen, nor hath the ear heard, nor entered into the heart of man to conceive ;” they are such as no hand or art of man can set forth or shadow out. It is the eye of faith, and that alone,



alone, that can see this King, whose name is the Lord of hosts, in his beauty.

223. A spiritual mind sees more glory, matchless grandeur, and unparelled beauty and loveliness, in the supper of the Lord, than in the grandest entertainment of the most puissant monarch upon earth.

224. This I know is true, That assurance of pardon through the blood of the Son of God, never fails to produce in the mind the greatest abhorrence of sin, and the most earnest desires of its utter destruction. Mr. BRINE.

225. The more spiritual any person is, the more sensible he is of his sinfulness and unworthiness, and the more doth he hunger and thirst after righteousness, and cannot be satisfied without Christ; none but Christ, none but Christ, is the language of such a soul.

226. There is not the meanest believer, but in the real exercise of faith in Christ, hath more glorious apprehensions of God, his wisdom, goodness and grace, of all his glorious excellencies, than the most learned and wise in the world can attain unto in the exercise of reason on the proper object of it. Dr. OWEN.

227. Better be in a waste wilderness among wild beasts, than in a populous city with beastly men. It is part of our happiness in heaven, that we shall have no ill neighbours there. The more holiness any one is the subject of, the more is he burdened with the unholiness of others. Mr. CARYL.

228. How deplorable is the darkness of mankind in their ignorance of God and heavenly things! In what  
F 2 ways

ways of vanity and misery have the generality of them wandered ever since our first apostasy from God? Nothing but hell is more full of confusion and horror, than the minds and ways of men destitute of heavenly light.

Dr. OWEN.

229. A godly man is more careful of the honour and glory of God, than of his own peace; and had rather die, than the glory of God, and the interest of the Redeemer should suffer.

230. He believes not the gospel unto his own advantage, or the glory of God, whose faith rests not in the divine person of Jesus Christ, the great Prophet of the church. And he who finds rest unto his soul, dares not admit of any co-partners as to instruction in the mind of God,

Dr. OWEN.

231. They who are concerned for, and endeavour most to comply with, and submit to the will of God in all things, complain often of themselves for resisting thereof, and not submitting thereunto—It is an argument of an holy frame of heart, to be frequently judging ourselves, and always justifying and acquitting the Lord; for all that he doth is right, just, and good. To have but so much as a suspicion or jealousy of the displeasure of God, is more afflicting and grievous to the spirit of a true believer, than all his other afflictions; for the paternal displeasure of God is more distressing to the christian, than all his other pleasures and sorrows whatsoever.

232. There are no true believers, who will part with their faith herein for the whole world; viz. That the Lord Jesus Christ is able by his divine power and presence immediately to aid, assist, relieve, and deliver them in every moment of their surprisals, fears and dangers in every trial

trial or duty they are or may be called unto, in every difficulty they have to conflict withal. And to expect these things any otherwise than by virtue of his divine nature, is wofully to deceive our own souls. This is the work of God.

Dr. OWEN.

233. There is a serpent every where but in the heavenly paradise. Only they complain not of temptations, who are willing slaves to the tempter. They who wrestle with more than flesh or blood, need more than the strength of flesh and blood to help them in their wrestlings. It is the honour of the saints to conquer when they are tempted; but it is their happiness, when above, to be without temptation. A gracious soul cannot live here without sin, and yet can easier die than sin.

Mr. CARYL.

234. No man can live by faith on Christ, no man can depend on his sovereign power, who is not persuaded, that all the frames of his heart, all the secret groans and sighs of his spirit, all the inward labourings of his soul against sin, and after conformity to himself, are continually under his eye and cognizance.

Dr. OWEN.

235. There is no one gracious acting of soul in any one believer at any time in the whole world, either in opposition unto sin, or the performance of duty, but it is influenced by, and under the guidance of, the kingly power of Jesus Christ.

IBID.

236. I see it a work of God that experiences are all lost, when summons of improbation to prove our charters of Christ to be counterfeit, are raised against poor souls in their heavy trials. But let me be a sinner, and worse than the chief of sinners, yea agUILTY devil, I am sure my beloved is God, and my Christ is God. And when I say, My Christ is God, I have said all things; I can say no more.

I would



I would I could build as much upon this, My Christ is God, as it would bear ; I might lay all the world upon it. God and man in one person, O thrice happy conjunction !

Mr. FLAVEL.

237. Poor sensible awakened sinner, who art ready to languish under the sentence of a broken law, and under all manner of discouragements arising from the corruptions of thy heart, in the face of ten thousand difficulties and fears, as enabled by the eternal Spirit to venture on the mighty Mediator ; as thou art a poor and vile sinner, having nothing but what is loathsome and burdensome ; cast thyself and thy pondrous load upon the great Redeemer, who is mighty to save. There is not one word in the bible against thee ; yea, every part thereof, if rightly understood, encourages thee so to do. And take this one rule, Whenever thou thinkest any part of the oracles of eternal truth seemeth to be against thy immediate venturing upon the Lord Jesus Christ by faith, that part of God's word is misinterpreted to thee, or misunderstood by thee. For whatever has a tendency to bring thy soul to God, through Christ, is from the Spirit of Christ ; whatever tends to keep thee back in unbelief, is from the flesh and the devil, in hearing, in reading, meditating, or praying. This rule will be found of great use to thee, if the Holy Spirit is pleased to teach thee to use it rightly. Once more remember, that every soul that is born of God is as desirous of being saved from sin, all sin, as to be delivered from the lowest hell. Again, That person who has no love to, regard for, nor delight in the law of God, is a great, a very great stranger to real christianity and vital godliness.

238. A believer hath two springs of action in him, one is evil, and the other is good. The flesh is evil, no good thing dwells in it, nor can any thing that is good be educed out of it. No holy thoughts, no heavenly desires,

nor

nor spiritual motions and tendencies. The Spirit is good, and a spring of holy thoughts, pure desires, and spiritual motions and inclinations. Mr. BRINE.

239. A real christian never thinks he seeth his sin enough ; how little soever he sins, he thinks he sins too much ; and how much soever he sees his sin, he thinks he sees it too little.

240. As the constant vision of God's face in heaven makes the saints happy for ever ; so the hidings thereof on earth makes them miserable for the time.

241. The flesh remains the same after regeneration as it was before, no alteration takes place in its nature for the better. Sin, which dwells in the saints, is not less vile and sinful than it heretofore was ; the old man is not amended by the creation of the new man. I hope none will mistake me on this subject : I do not say, that the heart is not made better, for that certainly is, by the implantation of a holy principle in it ; but what I say, is this, That the flesh or indwelling sin is not made better ; its nature is still what it was, tho' deprived of its dominion in the soul. Mr. BRINE.

242. God is sweetened in Christ to our understandings : He lays by his fury to unveil his mercy, and sticks the sting of justice in Christ, to receive us into the bosom of his love. It is a strong consolation, that if God kept to his own design, formed in his own breast from eternity, and discovered to the world in Christ, to advance the riches of his grace, no penitent and believing sinner can despair, but rather hath an argument that God will pardon him, because it is suitable to the design he had from eternity, and the manifestation thereof in time ; for why should he prepare all things for man's recovery, before man's fall fore-  
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seen by him, and decreed to be permitted? Why should he provide a medicine before the disease, and fix upon a certain way to pardon rebels before they had a being to rebel, if he had no intention to apply it? Mr. CHARNOCK.

243. Hypocrites hearts are like stinking ponds, where frogs live, and fish die. V. P.

244. Old dry professors, who are sunk into deadness and formality, are compared to a blacksmith's dog, who can lie snoring under the anvil, while the fire is flying about his ears.

245. Christians under a cloud, are like a duck under water, which is the same in nature and as safe in state as at any other time. V. P.

246. Good men at the worst may resemble hypocrites, and hypocrites at the best may resemble good men.

247. The skill of a pilot is best seen in a storm, the courage and conduct of a general in battle, and the grace of a christian in trials and conflicts.

248. As the fairest fruit is most picked at, and the fullest trees the most pelted at; so the fairest characters and brightest christians are often the most slandered and vilified.

249. Afflictions, when sanctified, sink the flesh and raise the spirit, like floods that wear away the loose earth and better the firm.

250. It is hard to believe stedfastly, and work diligently, at one and the same time; because therein is a double self-denial; viz. of righteousness and sin.

251. It



251. It is in times of affliction we commonly meet with the sweetest experience of the love of God. Mr. BUNYAN.

252. There is no means under heaven but Jesus Christ only, that either brings the Father's love unto man, or man unto the Father. Mr. J. WEBSTER.

253. The law is good if a man use it lawfully, according to the glorious gospel of the blessed God; therefore in the work of the ministry it is to be explained in its extent, intent, and its spirituality is to be laid open, for the moral law is exceeding broad; therefore if a man is not convinced by the Holy Ghost, that life and happiness is unattainable by that law he will not stoop to, nor prize the grace of the gospel; and persons may say and think as they please, I am firmly persuaded, that in proportion to that acquaintance with and understanding of the doctrine of the law, will the sense of their sin and misery be; and by how much the greater that is, by so much the more will the sensible sinner value the gospel of the grace of God.

254. The work of Christ is an overthrowing, overturning work: The work of Christ is to slay, strip, and undo men; to strip them of all conceit of themselves, to lay them flat to the earth, to equal and level them with the worst of men. The work of the devil is to build up man in his own wisdom, in his own strength, to make him something, to cry peace, peace to him, when there is no peace; to put wrath far away, and to tell him he is thus and thus, he hath such love, and charity, and meekness, and conformity to the will of Christ, and therefore fear not, none of these things shall happen to thee.

Mr. J. WEBSTER.

255. How great, astonishingly great is the love of Christ! It is not to be matched by men or angels, for he,

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in the depth of his love, came into the virgin's womb, exchanged conditions with his dear people, and came into a world of sin and sorrow, "being made sin for them, that they might be made the righteousness of God in him," for he obeyed the law for them, and in the infinity of his love he suffered and died, endured and felt God's wrath which which was due to them, and poured out his soul and love at the same bleeding wounds for them. Here is love without end, and without measure grace ! boundless love indeed !

256. There is nothing but the eternal power of God that is able to draw a soul out of that deep and miry pit in which it lies: the drawing of the Father, the power of the Father only draws men unto Christ, otherwise they will not or cannot come. Mr. J. WEBSTER.

257 Such that are spiritually minded see as much need of the kingly power of Christ, and as great a necessity of its being exerted to save them from sin, as of his priestly office to expiate and atone for it, and to deliver them from wrath and hell, the wages due to it: and the more spiritual, the greater necessity they see of his kingly office being executed to break the reigning power and dominion thereof; and are as much beholden to his sceptre for the subduing of their iniquities, as to his blood for cleansing them from all unrighteousness.

258. With what lustre doth the love, the generous love of the divine Father shine ! with what splendor doth it appear in the gift, the amazing gift of his dear, his own, his proper and only begotten Son ! when, as he had no greater nor better gift to bestow, he gave him up for us all: he did not make an offer, tender, or proposal of him, but freely gave him out of his bosom: So that Christ is not the cause of the Father's love, but a fruit and effect thereof;

of; for it is said, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Wherefore for any to say, that Christ purchased the Father's love, or grace, or glory, it is an honour, I am persuaded, the dear Redeemer will never assume to himself.

259. Man may propose a means to an end, that is weak and may fail; but God never intends and purposes an end but the means is as infinite as himself, and as eternal and omnipotent as himself, so that his means cannot fail; he speaks, and it shall and must come to pass.

Mr. J. WEBSTER.

260. Adam was made in Christ's natural image for Adam's natural self, and Adam's natural posterity in and by him; but he was not made in Christ's evangelical image, nor in his transformingly glorious image for soul and body, wherein the transcendency of the image lay in setting up Christ by God the Father's covenant from everlasting above Adam.

Mr. HUSSEY.

261. With reverence I desire to speak it: If any one soul at the last day shall be able to stand up and say to Christ the righteous Judge, 'Upon a conviction of my atrocious guilt, the sinfulness of my sins, and inability to help myself, I had recourse to thee, and applied to thee for salvation, to which I was encouraged by the declarations of thy word, which say, "all that the Father gave to thee shall come, and him that cometh I will in no wise cast out;" but, alas! I am now lost for ever, because thou hast refused to receive and save me:' If this was to be the case, Christ would be proved guilty



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of a breach of his truth and faithfulness before angels and men. But blessed be God this can never be.

262. God looks upon Christ in all our upper shakings, and sees how he has underpropped the world by his Son, that he bears up the pillars of it as the Mediator, into whose hands all things are put: God governs the world no other way than by him. Thus God hath put all his works into a steady frame by him. He hath brought them out of nothing for his Son, in the glorious ends he will bring about unto himself by Christ. There is mercy to his own by Christ; there is fiery indignation to the strangers, and still by Christ, that in the utmost conclusion shall devour the adversaries. Mr. HUSSEY.

263. Let men say what they will, there is no power of man, or any actions or discipline of man, are able to bring man unto Christ; for he is weak and cannot, wilful and will not, guilty and dare not, come to Christ; he dare not appear before him. Mr. J. WEBSTER.

264. Let reason know that faith will not flatter it. Reason, by thinking to give us the best, and brightest, and most honourable conceptions of God, hath run into the most unaccountable absurdities and inconsistencies with the best reasoning of all, and that is divine revelation, and all because the Holy Ghost hath not led men, even such men as have been our leaders, into this marvelous light of Christ as the glory—man standing in God before the foundation of the world. Mr. HUSSEY.

265. He forced him not, he touched him not; only said, "Cast thyself down;" that we may know, that whosoever obeyeth the devil casteth himself down, for the devil may suggest, compel he cannot.

ST. CHRYSOSTOM.

266. O

266. O wisdom! with how sweet an art doth thy wine and oil restore health to my healthless soul! how powerfully merciful, how mercifully powerful art thou! Powerful for me, merciful to me. ST. GREGORY.

267. The cross is the invincible sanctuary; the dejection of the proud, the victory of Christ, the destruction of the devil, the confirmation of the faithful, the death of the unbeliever, the life of the just. Mr. CASS.

268. If there be no enemy, no fight; if no fight, no victory; if no victory, no crown. Mr. SAVANAR.

269. Let us suffer with those that suffer, and be crucified with those that are crucified, that we may be glorified with those that are glorified. Mr. MACAR.

270. As Christ is God, so he is true man; he was born as man, and bred as man, and fed as man, and slept as man, and wept as man, and sorrowed as man, and suffered as man, and died as man; and therefore he is man. Mr. ISAAC AMBROSE.

271. All the means of the church's edification, as the word, ministry, and all gospel ordinances, all which are the goods and chattels, the household stuff of the church universal (Paul and Apollo are theirs): these are all of him, and blessed by him. He wrote the scriptures, 2 Pet. i. 21. gave the prophecies, ver. 13. revealed the gospel, Eph. v. 5. in such a manner and measure, and with such an enlargement, as never before, to the sons of men.

THOMAS GOODWIN, D. D.

272. By how much the less man seeth himself, by so much the less he displeaseth himself; and by how much the

the more he seeth the light of grace, by so much the more he disdaineth the light of nature. ST. GREGORY.

273. Cast disgrace upon the humble heart causelessly, and he cures it thus: he thinks worse of himself than any man else can do; and if they would make him vile and loathsome, he is more vile in his own eyes than they can make him. Mr. ISAAC AMBROSE.

274. "Except a man be born of the Spirit, he cannot enter into the kingdom of God," John iii. 5. This scripture shews not only the necessity of being born again, but withal, it must be the Spirit who must do it, or it will not be done; for no man can so much as say, "Jesus is the Lord, but by the Holy Spirit," 1 Cor. xii. 2.

THOMAS GOODWIN. D. D.

275. God is a light that is never darkened, an unwearied life that cannot die, a fountain always flowing, a garden of life, a seminary of wisdom, a radical beginning of all goodness. Mr. ALANUS.

276. A painted face may soon fade, so doth not a true and natural complexion; the varnish of a formal hypocrite is soon washed out; but when true grace, like a colour in grain, hath grown habitual in the soul, it is not removeable; sooner will the sun discard its own beams, than Christ will desert and destroy the least measure of true grace, which is a beam from that Sun of righteousness. Mr. LOVE.

277. Forsake not public worship of God, lest God forsake thee, not only in public but in private also.

Mr. CALAMY.

278. Is



278. Is thy body, which was once hale and vigorous, now become a crazy, sickly, pained body to thee, neither useful to God, nor comfortable to thee? a tabernacle to groan and sigh in? and little hopes it will be recovered to a better temper. God hath ordered this to make thee willing to be divorced from it. The less desirable life is, the less formidable death will be. Mr. FLAVEL.

279. The best ground untilled soonest runs out into rank weeds: Such are God's children, over-grown with security ere they are aware, unless they be well exercised both with God's plough of affliction, and their own industry in meditation. A man of knowledge, that is either negligent or uncorrected, cannot but grow wild and godless. Bp. HALL.

280. Your deep troubles for the defectiveness of your obedience doth not argue you to be less, but more sanctified than those who make no such complaints; for this proves you to be better acquainted with your own hearts than others are, to have a deeper hatred of sin than others have, and to love God with a more fervent love than others do. The most eminent saints have made the bitterest complaints upon this account, Psalm lxxv. 3. Rom. vii. 23, 24. Mr. FLAVEL.

281. Greatness puts high thoughts and big words into a man; whereas the dejected mind takes carelessly what offers itself. Every worldling is base minded, and therefore his thoughts creep still low upon the earth. The christian both is and knows himself truly great, and thereupon mindeth and speaketh of spiritual, immortal, glorious, and heavenly things. So much as the soul stoopeth unto earthly thoughts, so much it is unregenerate. Bp. HALL.

282. Your

282. Your bewailed infirmities do not break the bond of the everlasting covenant. The bond of the covenant holds firm, notwithstanding your defects and weaknesses, Jer. xxxii. 40. "Iniquities prevail against me," saith David; yet in the same breath he adds, "As for our transgressions, thou shalt purge them away," Psalm lxxv. 3. He is still thy God, thy Father, for all this.

Mr. FLAVEL.

283. There be some honest errors wherewith I never found that God was offended. That an husband should think his own wife comely, although ill-favoured in the eyes of others; that a man should think more meanly of his own good parts, than of weaker in others; to give charitable (though mistaken) constructions of doubtful actions and persons (which are the effects of natural affection, humility, and love) were never censured by God: herein alone we err, if we err not. Bp. HALL.

284. Though God has left many defects to humble you, yet he hath given many things to comfort you. This is a comfort, that the desire of thy soul is to God, and to the remembrance of his name. This is a comfort, that thy sins are not thy delight as once they were, but thy shame and sorrow. This is a comfort, that thy case is not singular, but more or less the same complaints and sorrows are found in all gracious souls through the world: and, to say all in one word, this is the comfort above all comforts, that the time is at hand in which these defects, infirmities, and failings shall be done away, 1 Cor. xiii. 10.

Mr. FLAVEL.

285. Pray often, for prayer is a shield to the soul, a sacrifice to God, and a scourge to satan.

Mr. BUNYAN.

287. All, under the covenant of works, are without God, without Christ, and without hope; and this, because strangers to the covenant of grace, or grace of election. If therefore the elect shall be in a better condition than before, their election must be absolute; and that it might be so, the new-covenant was made with Christ on their behalf; and is that grace given us in him before the world began.

Mr. ELISHA COLES.

288. Sometimes it is the pleasure of God to throw his children into the furnace of affliction, there to try them as gold is tried. In their better part they suffer no loss, but are gainers; all his corrections are intended for their good, and under his blessing are subservient to that end; thereby, as it is declared, Heb. xii. 10. "they become partakers of his holiness," and they are purified from their dross.

Mr. BRINE.

289. No sin against God can be said to be little, because it is against the great God of heaven and earth; but if the sinner can find out a little god, it may be easy then to find out little sins.

Mr. VENNING.

290. Better thy heart be without words in prayer, than thy words without an heart.

Mr. BUNYAN.

291. Let some suggest what they please against the doctrine of election, as calculated to encourage sloth, negligence, and carelessness in the minds of those who believe themselves to be included in that gracious decree; since it is an appointment to a participation of holiness, in order to happiness, that is an entirely groundless calumny; it is the origin from which true holiness springs; nor is there any thing of it in this world, but what is derived from that fountain.

Mr. BRINE.

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292. O



292. O the happiness of those pious souls, whose trust is in Christ ! through him they are more than conquerors over all their spiritual enemies ; and in the exercise of faith upon him, they can triumph in the views and at the nearest approach of death.

Mr. BRINE.

293. There is no good in this life, but what is mingled with some evil. Honours perplex, riches disquiet, and pleasures ruin health ; but in heaven we shall find blessings in their purity, without any ingredient to embitter, with every thing to sweeten them. O ! who is able to conceive the inexpressible, inconceivable joys that are there ! None but they who have tasted of them.

Mr. BUNYAN,

294. We are irrecoverably lost as to ourselves. We are wretched, and poor, and miserable, and blind, and naked ; and we are not more miserable and unable to help ourselves, than we are undeserving of succour from him, who alone can deliver us from this ruin. For our nature is corrupt and vile, and our conduct is a continued provocation to the Most High ; and yet, blessed be his name ! he has in infinite goodness and wisdom effectually provided for our recovery and happiness, in the fruition of himself.

Mr. BRINE,

295. By a communication of divine light to our understanding, we become capable of seeing our true state by nature, the excellency and glory of this way of salvation by Christ, and that gracious work upon us, which furnishes our minds with spiritual knowledge, sanctifies our wills to chuse, and causes our affections to cleave to, and delight in, those things which our minds see the excellency and glory of.

Mr. BRINE,

296. Those truths which many, yea, the generality of such who are called christians, esteem foolishness, persons  
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spiritually enlightened account most sacred. They discover the infinite riches of divine grace, the unfathomable depths of divine wisdom, and the holiness, justice, truth, and faithfulness of God, which have a most illustrious display therein; and therefore their holy souls approve of, admire, and adore those blessed truths which they plainly see are incomprehensible. **Mr. BRINE.**

297. That Christ that is mine, and who saves me eternally, must be mine, with God, before faith, in the preparations and settlements of everlasting love, and mine as certainly to God before I believe, as he is mine to my own certain knowledge, when I get to heaven to him.

**Mr. HUSSEY.**

298. Eternal life is a gift, not by any obligation of right, but an abundance of goodness; it is owing not to the dignity of our works, but the magnificent bounty of the divine nature, and must be sued for by the title of God's promise, not by the title of the creature's services.

**Mr. CHARNOCK.**

299. Christ will collect them all together (his saints) and bestow upon them all that glory designed for them; and the view he will then have of his seed, will fill him with the highest pleasure. Then will he present them to the Father, saying, "Behold, I and the children whom thou hast given me." And his presentation of them will be made with exceeding joy; then will be accomplished fully the glorious contrivance of eternal love and infinite wisdom concerning the person of Christ and all his members; wherein the Father, Son, and Holy Spirit, and the church, and angels will eternally rejoice.

**Mr. BRINE.**

300. Must the love of God be suspended till the sinner's faith, unless it be a love of pity? Doth not God delight

-in my person in Christ, even whilst he pities my condition in Adam?

Mr. HUSSEY.

301. There is an obligation upon our Saviour, to take care even of the bodies of the saints; nor will he fail of executing the will of the Father in raising them from the state of the dead, with unspeakable advantage. Besides their bodies are a part of his purchase, as well as their souls; and what he bought at the expence of his blood, he certainly will take especial care of; and therefore he will gather the scattered particles of their precious dust, and form their bodies, which are now corruptible, and often dreadfully emaciated by wasting sickness, before their dissolution, immortal, spiritual, and inconceivably glorious.

Mr. BRINE.

302. How may I be justified before God, my Maker, my Governor, my Judge? is an enquiry of all others the most interesting and important. It is the main hinge on which every instance of practical religion turns. True comfort, willing obedience, holy communion with the divine Majesty, all depend upon this capital point.

Mr. HERVEY.

303. Must interest in Christ be a doubtful thing in itself, because it is not a certain thing to me, till I have the Spirit of God to work the faith that discerns it? For that faith which is born of the flesh, in whomsoever it is found, is but a dead faith, and there is a world of it among professors.

Mr. HUSSEY.

304. Cain thought to be accepted for the sake of his sacrifice; and when he found his mistake, he was so weary of seeking happiness by doing, that he would court misery by murdering.

Mr. CHARNOCK.

305. The



305. The more close and intimate the union is which is enjoyed with Christ, the glory arising from it, doubtless, is the more abundant. It is proper that the spouse should be favoured with greater nearness to her husband, than servants. Angels are servants to Christ, but the church is the Lamb's wife; and therefore shall she be nearer to him, and enjoy his kindest embraces, while the angels will keep at a respectful and humble distance both from him and her. Mr. BRINE.

306. All men set too high a value upon their own services; sinful creatures would fain make God a debtor to them, and be purchasers of felicity; they would not have it conveyed to them by God's sovereign bounty, but by an obligation of justice upon the value of their works. This is natural to corrupted man. Mr. CHARNOCK.

307. God's part in your calling and election is sure enough, and needs none of your labour to make it sure; but to make it sure to yourselves, and to make the knowledge thereof sure and clear to you, diligence is needful, and diligence will do it.—Search out the fruits and marks of election; and when you find any of them, then, and not before, climb up this high tree of the Father's giving you to Jesus Christ. Mr. TRAIL.

308. He who thinks to acquire a right to heaven by his own works, and attends to duty upon that principle, will in the issue meet a sad disappointment. Mr. BRINE.

309. The first word of the new creature is, Abba; but many believers live long, ere they can say Abba confidently. They do not consider duly, that as this relation is granted by the Lord, so it should be pleaded by believers, without any regard to worth in us, but only to his own free grace and love in Jesus Christ. Mr. TRAIL.

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310. Not all the knowledge which the christian hath of Christ and heavenly things is of a spiritual nature. His discernment of the truth of evangelical mysteries may be clear and extensive, and yet his spiritual acquaintance with them be very small. **Mr. BRINE.**

311. It is impossible that any ray and beam of Christ's glory can be rightly taken up by the eye of faith, but the beholder of it is humbled by the sight of it. And the brighter the discovery be, the more humble will it make the man to be. **Mr. TRAIL.**

312. He who is insensible, that there is that in him which is inclined to take occasion to sin from the commandment of the law, as well as from the promises of the gospel, is a stranger to the plague of his heart.

**Mr. BRINE.**

313. It was no improper saying concerning the gospel, used by a minister in preaching to an ignorant people: 'The gospel, he said, is nothing but good news, that a rich man is come into the country to pay poor folk's debts.' On this errand the Father sent Christ, and for this end we should believe on him. **Mr. TRAIL.**

314. Now as I cannot believe before I have the Spirit of God, the Comforter; so I cannot have the Spirit of God, before I have the Christ of God, as I cannot have the Christ of God before I have the Father. Yet I can never come to this Father who loves me, but through his Son, and by his Spirit. O blessed be God for everlasting love to the elect in his Son Jesus Christ! O this same ancient grace is efficacious grace! **Mr. BRINE.**

315. Many doubting christians get safe to heaven, that often feared they should never get in; but all that get entrance

france there are immediately assured that they shall never be turned out again. Mr. TRAIL.

316. The meanest capacity, yea, a person of the weakest intellects, is as susceptible of heavenly grace as the most capacious mind.

317. The real christian hath infinitely better things to entertain his mind with, than magnificent dwellings, rich furniture, costly apparel, and sparkling decorations. He, who hath not, is a stranger to true happiness, how much soever his vain fancy is pleased with the splendid figure he makes, wherein he cannot justly compare with a butterfly or a tulip. Mr. BRINK.

318. Believers, whenever you read your charter of pardon in the new covenant, do but remember who and what is forgiven, and who he is that forgiveth, and on what account he doth forgive, and see if these will not lay thee and keep thee low in his sight. Mr. TRAIL.

319. A spiritual understanding of, and an experimental acquaintance with evangelic truth, which in the hand of the Holy Ghost engages the believer to acts of faith, hope, love to and joy in a glorious Redeemer, is that which alone will stand us in any stead in time of trial, temptations, and more especially at the important, the awful hour of death.

320. Believers, look on yourselves as often and as narrowly as you can, judge and condemn yourselves as much as you will; but when you look for acceptance with God, mind Christ alone, and give him glory in trusting confidently for acceptance in him. Mr. TRAIL.

321. There



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321. There is no greater mistake than for any one to think that the christian's love to, and embracing of the gospel, is merely because it is a scheme of principles calculated for their security : It is true, real believers are extremely thankful for that rich provision for their salvation, which is declared therein, as they ever ought to be, yet that is far, very far from being the only reason why they approve of the evangelical scheme ; it recommends itself to their greatest esteem, because of that glory which arises from it to each divine person, and to all the divine perfections.

322. That man's state is naught, and his faith unsound, that finds not his hopes of glory purifying to his heart and life.

Mr. TRAIL.

323. They whose views of Christ's glory are constantly the same, without any changes and vicissitudes of light and darkness, day and night ; and they that see as much of Christ's glory as they desire to see ; such never saw any thing of it at all.

IBID.

324. If without the knowledge of Christ, without a due consideration of his person, we think to follow him only for his benefits, for the advantage which we hope to have by him, which is to follow for the loaves, we shall be found strangers to him when we think we are in a better state and condition. For if we regard only those things whereof we have advantage, so that we may have our sin pardoned, our iniquities done away, and our souls saved, we would not care whether there was a Christ to trust in or no ; but as this tends not to the glory of God, so neither will it tend to the advantage of our souls, for he must be valued above all for his own sake, or for the sake of what he is himself.

Dr. OWEN.

325. Christ

325. Christ will never leave any whom the Father hath given him, until he hath brought them to behold his glory. Let believers learn to give Christ his will and his way; give him trust, and give him time, and wait patiently.

Mr. TRAIL.

326. It is a popular opinion, and generally supposed, that however different we are in our religious sentiments here, we are all agreed well enough about heaven, and shall all agree in the same heaven. But it is a great mistake, a popular error, for professors differ in nothing more, since they would not all go to the same heaven; for to suppose the natural man to desire perfect freedom from all sin, and perfection in all grace and holiness in the vision and fruition of God in Christ, and all the excellencies of the divine nature, as manifested in, by, and through Christ, is far, very far above the capacity of his unregenerate soul.

327. It is even a reproachful thing to human nature, to be all pursuit after the transitory things of this fluctuating state; for we cannot enjoy much of this world, let us be entitled to ever so large a share of it. Great men have no more enjoyment of what their brawny servants luxuriously devour in their kitchens, than of what their horses eat at the manger, and drink at the pond. The gay liveries of their lacqueys, and fine trappings which adorn the creatures of their ease, ambition, and pride, come not into the number of those things which they enjoy, nor is it possible that they should. Besides, abundance makes us neither wiser nor better; and therefore that man is a fool who thinks that an addition to his fortune increases his merit.

Mr. BRINE.

328. Salvation is given to a believer in Christ, with as good will by the Father, as the price of salvation was laid down by the Son. No man can please the Father better,

nor

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nor so much, as by believing on the Son, and by giving him employment in his office and calling of saving.

Mr. TRAIL.

329. If sin prevents not holy thoughts springing up in the mind, nor spiritual desires in the will, neither a tendency towards what is heavenly in the affections; it hath lost its dominion, notwithstanding its continued subsistence in the soul.

Mr. BRINE.

330. Of sinners I am the chief, of saints I am the least: I know I am nothing; but by the grace of God, I am what I am.

Mr. BRINE's last words.

331. The sufferings of Christ's soul were the soul of his sufferings.

Mr. FLAVEL.

332. Prayer exports wants, and imports blessings.

Mr. E. H.

333. I know Christ and I shall never be even; I shall die in his debt.

Mr. S. RUTHERFORD.

334. Legality, or the hope of justification by works, whether in whole or in part, is far, very far from promoting the interest of holiness, and from erecting a barrier against licentiousness; it rather acts as a remora on the keel, and as a contrary wind in the sails.

Mr. A. T.

335. A man may have the blossoms of profession in his bosom, without having the root of the matter in his heart.

J. R. j.

336. All our stability, and the strength of our salvation, is anchored and fastened upon free-grace; and I am sure Christ hath by his blood and death casten the knot so fast, that



that all the fingers of the devil and hell-fulls of sin cannot loose it.  
Mr. S. RUTHERFORD.

337. It has no less frequently than mistakenly been objected to the doctrines of grace and to the doctrine of election in particular, that they supersede the necessity of personal holiness, and render men remiss in the duties of practical godliness: We might as reasonably charge the sun in the firmament with being the cause of frost and darkness.

Mr. A. T.

338. The Arminians make God care less for his people than HE did for Peter's old shoes; HE would not leave the latter in prison, and shall HE leave the purchase of HIS blood in the prison of hell? (Acts xii. 8.)

J. R. J.

339. To the believing eye there is a transparency in the creature; faith can see divine goodness and bounty beaming through every mercy; but the sensual heart makes a cloud to hide him, of that which God made for a glass in which we might see him. God made it for a window to let in the light of his love, and we make it a curtain to shut it out.

Mr. M. MEAD.

340. It is no wonder that believers have so little comfort, even because they do not by faith seek out and dig up the right springs and wells of consolation; and are so little exercised in drawing and drinking out of them.

Mr. TRAIL.

341. The mind of God concerning our eternal condition is only to be known by a sound conversion; for there he speaks plainly; that fountain of love which ran under ground before, now bubbles up and breaks forth.

Mr. M. MEAD.

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342. Rather than a christian shall be haughty minded, God will let him fall into the devil's hand to be cured of his imposthume.—Paul's thorn in the flesh was to prick the bladder of pride.

Mr. T. WATSON.

343. The particular end of literature (though not observed by many) is none other but to remove some part of that curse which is come upon us by sin. Learning is the product of the soul's struggling with the curse for sin.

Dr. OWEN.

344. It is a very facile work to prove, that universal grace, which from its own nature is not effectual, is wholly unsuited to comfort humble and spiritually convinced sinners, and that it is only fitted to nourish the natural pride of men, which must be subdued, if their souls are ever saved. I am no more concerned for the consolation of a man, who is not convinced that he is irrecoverably lost and ruined for ever in himself, than a physician would think himself obliged to administer physic to a person in perfect health. Until men know that only hell or eternal damnation, according to righteousness and equity, can be expected by them, on the foundation of their own works, I shall never be solicitous at all about their encouragement and consolation.

Mr. BRINE.

345. A man that loves gold, loves a piece of gold though it be in a rag; so, though a saint be in rags, we should love him because there is something of Christ in him.

Mr. T. WATSON.

346. God thinks not much to give his Son, he thinks not much to give himself, he thinks not much to give all things to his people; there is but one thing he keeps to himself, "my glory will I not give to another." All that the Lord reserves and keeps to himself, is the praise and



and glory of his own grace.—O pilfer not that one thing from God, which, when you have got it, will do you no good in the world. **Dr. CRISP.**

347. Assurance (as the great Mr. Brine somewhere observes) is twofold.—There is an assurance arising from the immediate witness of the Spirit, and a lively act of faith; and there is an assurance arising only from the exercise of sanctified reason on past experience and the word of God.—The former, like the bright shining of the summer-sun, that not only gives light to shew one the road, and that one is in it, but it warms and cheers one.—The latter, like the bright moon-shine in a frosty night, shews the believer the way and the way-marks, and he may know where he is by it, but it will give little or no warmth. If I mistake not, Mr. Flavel means the same when he distinguishes between the witness of the water and the witness of the Spirit. **J. R. j.**

348. Believers find their own faith a mystery to themselves. They often know better the fruits and effects of their faith, than they know the actings of it. And again, they may know better what they do, and what way their hearts act towards Christ when they believe, than they know what Christ was doing with them when he was working faith in them, and making them believers. For usually Christ's work in drawing men to himself is so terrible, that they cannot think that any good is meant to them. Little did Paul know what Christ meant by his first visit and words to him, but well he knew afterwards, and oft he did tell it. **Mr. TRAIL.**

349. The devil has many things to say against us; some too true, that we cannot deny; and some things false, which we may justly deny, but do not through weakness. But when satan chargeth us with sin truly, which



which we cannot deny, I would not have believers reason and parly with him (he is too cunning a sophister for us) but only tell him something of Christ that we too often forget, and that the devil can neither hear nor answer. If the devil speak against me as a sinner in myself, I say Amen to all that is true; but if he say any thing against Christ the Saviour, I dare say he is a liar. If the tempted believer can but say, I am in Christ, and therefore I shall prevail; Christ hath overcome the devil, and therefore I will resist him; the victory is near at hand. Mr. TRAIL.

350. The doctrine of justification by the righteousness of Christ spreads itself through the whole system of divinity. As this is either solidly established or superficially touched, fully stated or slightly dismissed; accordingly the whole structure of religion either rises graceful and magnificent, superior to assault and beyond the power of decay; or else it appears disproportionate and defective, totters on its foundation, and threatens an opprobrious fall with us.

351. It is a special consideration to enhance the love of God in giving of Christ, who is the royal and prime gift of his love, that in giving him he gave the richest jewel in his cabinet, a mercy of the greatest worth, and most inestimable value; heaven itself is not so valuable and precious as Christ is. O what a fair one! what an only one! what an excellent, lovely, ravishing one is Christ! Put the beauty of ten thousand paradises, like the garden of Eden, into one; put all the trees, all the flowers, all smells, all colours, all tastes, all joys, all sweetness, all loveliness into one! O what a fair and excellent thing would that be! And yet it would be less, to that fair and dearest well-beloved Christ, than one drop of rain to the whole seas, rivers,

rivers, lakes, and fountains of ten thousand earths, Christ is heaven's wonder and earth's astonishment.

Mr. FLAVEL.

352. Now, let men snarl at this love of God from everlasting to the elect in his Son Jesus Christ if they dare, there is never a holy man of them all under the sun shall ever see the face of God for themselves; but such as shall be found to be brought into Christ, and with him to stand in to God upon this one foundation of their everlasting union in the Glory-man! Mr. Baxter himself once under the sun, whom I believe to be now in glory with the Lord, is carried in upon this foundation of his everlasting union in God-man before the foundation of the world. This union I am speaking of, tarries, for that it depends upon no man's faith or works; but provides for and secures both faith, repentance, and holiness of life, as well as holiness of heart in every vessel of mercy. Here I pitch through grace, on this I live, with this I choose to die, faith the venerable and excellent

Mr. HUSSEY.

353. Whosoever will consider the nature of God, and the relation of a creature, cannot with reason think that eternal life was of itself due from God as a recompense to Adam, had he persisted in a state of innocence. Who can think so great a reward due for having performed that, which a creature in that relation was obliged to do? Can any man think another is obliged to convey an inheritance of a thousand a year upon payment of a few farthings; unless any compact appears to support such a conceit? And if it were not to be expected in the integrity of nature, but only from the goodness of God, how can it be expected since the revolt of man, and the universal deluge of natural corruption? God owes nothing to the holiest creature; what he gives is a present from his bounty, not the

the reward of the creature's merit. The apostle defies all creatures from the greatest to the least, from the tallest angel to the lowest shrub, to bring out any one creature that hath first given to God; "who hath first given to him, and it shall be recompensed to him again?"

Mr. CHARNOCK.

354. There are a generation who pretend to be christians, and yet deny the person of Christ; leave him neither the perfection of his Deity nor humanity, nor the union of his nature, which constitute his adorable person, whose name is Wonderful, and have framed to themselves a religion without Christ, setting up a carcase, without a soul or life to quicken it, or enable it to be of any use. And there are others that plainly evidence how little it is they value Christ; hence the apostle saith, "Had they known him, they would not have crucified the Lord of glory." Can any rational man think that if people knew Christ to be the Lord of glory, they would so despise his ways, his ordinances, his worship, and prefer their own inventions and imaginations before them, and prosecute and persecute all that truly fear him according to the power of their hand? I say, had they and did they know him in the dignity and glory of his person, and power of his resurrection, they would not have so done; and it is a sad melancholly evidence that they never had one serious, one right thought in all their lives what Christ is, nor who he is.

355. When a palace or castle lies in ruins, it is an emblem of our nature, as it is now destroyed by sin. The very ruins of this place shew that it was once a very famous building; so the very ruins of our nature shew that it was once a very noble building of God.

356. If God has made us wise to salvation, let us act as children of wisdom.

357. Some



357. Some may probably please themselves with the notion, that grace does not change the nature of man, in order to excuse and palliate their disorderly walk and irregular passions before men, and to keep themselves from being humbled for them before God; yet this we are sure and certain of, that real grace, though it does not cure, yet it regulates both the passions of the mind, and affections of the heart, and when in exercise subdues and keeps under that pride, passion, causeless anger, inveterate wrath, and intemperance which persons constitutions incline unto. The Spirit and grace of Christ causeth such meekness, such gentleness and kindness, as is every-where recommended in the scriptures; for the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits. It causeth the wolf to dwell with the lamb, and the leopard to lie down with the kid; is such a check to the disorderly passions and irregular motions of the mind, as makes a person to say, Lord, what wouldst thou have me to be or do?

358. Man cannot desire a greater blessing, nor enjoy a richer mercy, than to be heard of God. To have audience in the court of princes, and among the great men of the earth, is esteemed a great, a very great favour; for what greater worldly privilege can a man have than this, that he hath the ear of those who are the greatest in this world? But how much greater the mercy to have audience in the court of heaven, to have the ear of that God, that most mighty potentate, whose sceptre sways universal nature, and whose rich regalia fills the skies with lustre? This honour have all the saints. What an encouragement to frequent and fervent prayer is this! Sometimes persons who give the best evidence of their being the subjects of true grace, are in great concern, through fears and jealousies, that they are not; because they are not in that degree which the gracious principle in them causes them to long

to be, they are fearful that they are not that which in fact they be; viz. lovers of God, of Christ, and holiness, and haters of sin as sin. *Mr. BRINE.*

359. It is often seen that some, who have no reason to conclude that they are in an happy state, have no scruple at all of the goodness of their state, and the safety of their condition. They are indeed other sort of men than they once were; they have passed under a change, and they think all is well: but they know not themselves, nor sin, nor God, nor Jesus Christ, nor wherein the real happiness of a poor sinner consists, and are quite easy and content without it. They cry to themselves peace, though they know not the way to eternal rest and peace. They think that they are in the way to heaven, but in fact they are in the road to hell and everlasting misery. *IBID.*

360. Adam was made perfect for the whole end of ruling the creatures, and living to God, for which he was made; which, without the knowledge of the nature of the one, and the will of the other, he could not. All this being lost by sin, a multiplication of tongues also being brought in as a curse for an after-rebellion, the whole design of learning is but to disentangle the soul from this issue of sin: And the light by which it is discovered (which the Lord knows is very little, weak, obscure, imperfect, uncertain, and conjectural, for a great part only enabling men to quarrel with and oppose one another, to the reproach of reason; yet I say, that which is attained by it) is not in the least measure spiritualized, or brought into that order of living to God, and with God, wherein at first it lay. This is wholly beyond its reach: For the darkness and ignorance that it strives to remove, being come upon us as a curse, it is not in the least measure as a curse, able to remove it, or take it away; so that he that hath attained to the greatest height of literature, yet if he  
hath



hath nothing else, if he have not Christ, is as much under the curse of blindness, ignorance, stupidity and dullness, as the poorest silliest soul in the world. And the more the mind is furnished herewithal, the more it closes with the curse, and strengthens itself to act its enmity against God. All that it receives doth but help it to set up high thoughts and imaginations against the Lord Christ.

Dr. OWEN.

361. The meanest christian is able to conceive of the sublimest principles that are peculiar to the gospel; in that manner the apostle desired his dear saints, to whom his epistles were inscribed, might understand them; that is to say, in a spiritual manner. Strong reason is not necessary to this, though strong grace is needful to a fixed and steady persuasion of them after a spiritual sort. The knowledge of technical terms (the use of which is become necessary, in treating on those subjects, through learned mens subtil and quaint distinctions upon them, not out of love to the truth, but with a desire to curtail, corrupt, or entirely sink it) is not required to a spiritual understanding of them. Philosophy and logic are useless things in this matter: Neither are they of that advantage, even when soberly used in the handling of evangelical doctrines, as some suggest they are. They cannot contribute any thing towards the discovery of those truths. The reason is plain; they are no other than an artificial ordering of our conceptions concerning some natural truths, and inferring others from them which naturally follow from thence. And what can that do towards the discovery of supernatural truths, or the nature of those truths? Nothing at all. Persons, who in comparison with others may be accounted babes in the knowledge of earthly things, may have a clear and distinct understanding of the nature of the mysteries of christianity, though they cannot discourse of them in that artificial way which some with great



readiness may do, who are as ignorant of the things themselves, whereof they speak, as a stock or a stone. God knows that human science is a poor foundation for human pride. Philosophy, even in her own sphere, is not so knowing in many instances as her votaries represent her. She often puts us off with ingenious conjectures only, though she vaunts as if she gave us the most undeniable demonstration, and we are so foolish as to grow up into confidence without proof. O mortifying truth!

Mr. BRINE.

362. The ark which was a type of Christ, and the table of shew-bread a figure of the church, had three coverings, whereas all the rest of the vessels, &c. belonging to the ceremonial part, had but two. Mr. CHARNOCK.

363. In this world, not to be grieved, not to be afflicted, not to be in danger, is impossible. ST. AUGUSTINE.

364. Faith is that grace which emptieth the creature of all its conceited excellencies, and faith is that grace which will give God the praise of the glory of all his grace. Shall the groom of the stable boast of his master's horses? and the stage player of his borrowed robes? Shall the mud-wall be proud that the sun shines upon it? We must say of all the good that is in us, as the young man said to the prophet of his hatchet, "Alas, master, it was borrowed."

Mr. LOVE.

365. If thou findest God's dealings with thee to be a kindly motive to cause thee to rejoice in God more than in the thing obtained, it is a sign it was a fruit of thy prayer. Hannah blessing God for her child, "My heart rejoiceth in the Lord," saith she, 1 Sam. ii. 1. She rejoiceth not so much in the gift as in the Giver; not so much

much in her child, as in his favour that answered her prayer.

Mr. ISAAC AMBROSE.

366. Real, full, and everlasting salvation is secured by Christ's coming into the world. If he had not obtained eternal redemption for us, he had never entered into glory. To suppose that certain salvation is not effected by this astonishing transaction, is to eclipse the glory of divine grace, to impeach divine wisdom, and to arraign and censure divine justice in the most stupendous of all its acts.

Mr. BRINE.

367. There are no saving views of God but in Christ, and there are no gracious views God hath of men but in Christ. If we look on God out of Christ, we are dazzled with an overwhelming, confounding Majesty; if God look on us out of Christ, he seeth hateful and hated sinners. Eph. ii. 12—14.

Mr. TRAIL.

368. One flower with a root, is worth many in a posy, which, though sweet, yet do not grow, but wither as we wear them in our bosoms. God's strength, as the root, keeps our grace lively, without which, though as orient as Adam was, it would die.

Mr. GURNAL.

369. Though the defects of your obedience are grievous to God, yet your deep sorrows for them are well-pleasing in his eyes, Psalm v. 17. "The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise." Ephraim was never a more pleasant child to his father, than when he moaned himself, and smote upon his thigh as thou dost, Jer. xxxi. 20. Your sins grieve him, but your sorrows please him. Mr. FLAVEL.

370. God is chiefly delighted, and at rest in himself, and the perfections of his own Being; next to himself, his soul

soul is delighted and at rest in Christ, as Mediator : "Behold mine elect, in whom my soul delighteth," (saith the Father of him) Isa. xlii. 1. and next to Christ the Mediator, his soul is at rest in his saints and people in and through Christ ; he looks upon them not as they are in themselves, but as they are in Christ ; not as apart from Christ, but as made one with Christ, and so as shining in his beauty, and cloathed with his righteousness, as participating in all his amiablenesses ; he looks upon them, not so much according to what they are in the counsels of his own love, as what he intends to make them, and so they are all glorious, both within and without ; accordingly he is delighted in them.

MR. PEARSE.

371. As a father, in a rugged way, gives his child his arm to lay hold by ; so doth God usually reach forth his almighty power for his saints to exercise their faith on. Abraham, Isaac, and Jacob, whose faith God tried above most of his saints before or since (for not one of those great things which were promised to them, did they live to see performed in their days) how doth God make known himself to them for support, but by displaying this Attribute, Exod. vi. 3. "I appeared unto Abraham, Isaac, and Jacob, by the name of God Almighty." This was all they had to keep house with all their days ; with which they lived comfortably, and died triumphantly, bequeathing the promise to their children, not doubting (because God Almighty had promised) of the performance.

MR. GURNAL.

372. A little grace is true grace. Fire in the spark is as well fire as the flame ; [the filings of gold are gold, as well as the whole wedge ; a drop of water is water, as well as the whole ocean. Thus a little grace is true grace.

MR. CHRISTOPHER LOVE.

373. It



373. It is a strange prayer, wherein a man can boldly tell God the Searcher of hearts, how good he is, and how many good things he has done; and never mention how many duties he has left undone, or how poorly he has performed them. O empty heart, that can speak thus to fellow-professors! And proud soul, that can speak so to God, the Searcher of hearts and reins!

374. All the christian's strength and comfort is fetched without doors, and he hath none to send on his errand but faith: this goes to heaven, and knocks God up; as he in the parable, his neighbour for bread: therefore when faith fails, and the soul hath none to go to market for supplies, there must needs be a poor house kept in the mean time.

Mr. GURNAL.

375. Fallen man is like a gentleman that has a title; without an estate. So is a bare professor without true grace, one called a christian without the image of Christ, or any thing in his heart to answer the name.

376. True nobility consists in relation to God in Jesus Christ, and that relation shall never be dissolved, nor will God ever disown it.

377. The promises stand as the mountains about Jerusalem, never to be removed: the weak as well as the strong christian is within this line of communication. Were saints to fight it out in open field by the strength of their own grace, then the strong were the more likely to stand, and the weak to fall in battle; but both castled in the covenant are alike safe.

Mr. GURNAL.

378. True riches are the most suitable and durable; these shall never be taken away. The favour of God and true grace, and an interest in the New-Covenant

and

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and its blessed promises will never disappoint the owner thereof.

379. Every gentleman kills the game as often as he thinks fit, or at least as often as he can come at it; yet he and we are more at the disposal of God than the creatures are at the disposal of any man.

380. As a wise man would not make a curious and costly piece of work without some good view and end; so God has made this most noble piece of all his lower works, that man "might glorify God with his body, and with his Spirit [or his soul] which are God's." Rom. vi. 13.

381. It is true, a soul may scramble to heaven with much ado, by a faith of recumbency, relying on God as able to save, without this persuasion of its interest in God; but such a soul goes with a scant side wind, or like a ship whose masts are laid by the board, exposed to wind and weather, if others better appointed did not tow it along with them. Many fears, like waves, ever and anon cover such a soul, that it is more under water than above; whereas one that sees itself folded in the arms of Almighty power, O how such a soul goes mounting before the wind, with her sails filled with joy and peace! Let afflictions come, storms arise, this blessed soul knows where it shall land and be welcome. The name of God is his harbour, where he puts in as boldly as a man steps into his own house, when taken in a shower.

Mr. GURNAL.

382. It is strange that one little graft, or little bud, shall change the nature of the stock and fruit. The tree, thenceforth, bears fruit according to the nature of the bud, not of the old stock; so is it in grace.

383. Go

383. Go and ranſack thy heart, chriſtian, from one end to the other; find out thy wants, acquaint thyſelf with all thy weakneſſes, and ſet them before the Almighty, as the widow her empty veſſel before the prophet; haſt thou more than thou canſt bring, thou mayeſt have them all filled. God hath ſtrength enough to give, but he hath no ſtrength to deny; here the Almighty himſelf (with reverence be it ſpoken) is weak, even a child, the weakeſt in grace in his family, that can but ſay, Father, is able to overcome him; and therefore let not the weakneſs of thy faith diſcourage thee. No greater motive to the bowels of mercy to ſtir up almighty power to relieve thee, than thy weakneſs, when pleaded in the ſenſe of it. The pale face and thin cheeks (I hope) move more with us than the canting language of a ſtout ſturdy beggar. Thus that ſoul that comes laden in the ſenſe of his weak faith, love, patience, the very weakneſs of them carries an argument along with them for ſuccour. Mr. GURNAL.

384. The little measure of grace once begun in the ſoul ſhall be perfected. God will not break the bruised reed, nor quench the ſmoking flax, until judgment be perfected in victory. By judgment is meant there, the work of ſanctification, till that comes to be prevalent over corruption. Paul was confident, “that he that had begun a good work in them, would finiſh it unto the day of Jeſus Chriſt.” The Lord “is faithful, and will do it.” God hath commanded us to “go on to perfection;” and he doth not command impoſſibilities. God accuses men of folly, in not proceeding to finiſh when they have begun to build. God will never finiſh it. Beſides, God hath promiſed to perfect that which concerns his ſervants.

Mr. CHRISTOPHER LOVE.

385. Take this for your comfort, the leaſt measure of grace is enough to bring you to heaven. This is not ſpoken to make you idle, but only to comfort a perplexed conſcience. Many, becauſe their grace is weak, think

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they



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they have no grace. "I have set before thee (saith Christ to the church of Philadelphia) an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." It is true, our comfort lies much in the comparative degree, but our salvation in the positive degree: strong grace hath strong comfort; much faith will bring thee with much comfort to heaven; but a little faith will bring thee safely to heaven. IBID.

386. Professors must not be like the camelion, that changes its colour to almost every thing that it stands upon; for if they conform themselves to all company, to be light and vain with vain persons, then where is self-denial? where is taking up the cross? and what do they more than others? O shame! that ever occasion should be given to say, How much do you less than others, and worse than others? More covetous, more proud, and more passionate than others!

387. It is our duty to watch and pray; but God himself must keep us, for we are no match for our spiritual enemies. "If the Lord does not keep the city, the watchmen wake in vain," Psalm cxxvii. 1.

388. At that time when God with-holds comfort from thee, yet he doth really love thee. Jesus Christ doth sometimes serve his children as Joseph served his brethren: he spake roughly to them, and he put them in prison; and yet Joseph did dearly love his brethren, "and his bowels did yern towards them." Thus Jesus Christ, his real love is the same to his children at all times, though the manifestation of it may not be always alike. Joseph knew his brethren, though his brethren knew not him. "The Lord knows who are his;" though they that are his, perhaps, do not know that they are so, Jesus knew Mary, though she did not know him.

Mr. CHRISTOPHER LOVE.

389. The

389. The Holy Spirit is Christ's spokesman to recommend him to souls, and to woo sinners to embrace the grace of the gospel. And can such words drop from the sacred lips, as should break the match, and sink Christ's esteem in the thoughts of the creature? You may know where this was minted. When you hear one commend another for a wise or good man, and at last come in with a *but*, which darkeneth all, you will easily think he is no friend to the man, but some sly enemy, that seeming to commend, desires to disgrace the more. Thus, when you find God represented to you as merciful and gracious, but not to such a sinner as you; to have power and strength, but not able to save thee; you may say, Avaunt, satan, thy speech bewrayeth thee. Mr. GURNAL.

390. Take heed of judging by accessaries: Perhaps thou hast not heard so much of the rattlings of the chains of hell, nor in thy conscience the outcries of the damned, to make thy flesh tremble: But hast thou not seen that in a bleeding Christ which hath made thy heart melt and mourn, yea lothe and hate thy lusts more than the devil himself? Truly, christian, it is strange to hear a patient complain of the physician (when he finds his physic work effectually, to the evacuating his distempered humours, and the restoring of his health) merely because he was not so sick as some others with the working of it. Soul, thou hast more reason to be blessing God that the convictions of the Spirit wrought so kindly on thee, to effect that in thee without those terrors which have cost others so dear.

Mr. GURNAL.

391. There is no physician so skilful as Jesus Christ; he never mistakes the case, nor ever makes any misapplications.

392. Where does thy estate lie, in heaven or earth? If on earth, thou art poor and miserable indeed. The least and meanest child of God has a far better one than



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you have: "He is poor in this world, but rich in faith, and an heir of an heavenly kingdom," James ii. 5.

393. A sincere soul not only searches his own heart thoroughly, but desires also that God would search it.

394. Though thy grace be little for the present, yet it will grow for the future to a greater measure. The little grain of mustard seed (the least of seeds) will in time grow up to a tree. Grace is fitly compared to leaven, which is of a spreading nature; to the cloud which the prophet's servant saw, and to the waters of the sanctuary; which did all increase. An infant of days shall proceed by degrees, till he become like the Ancient of days, perfect as his heavenly Father is perfect. Naturalists observe, That the seeds of the Cyprus-tree are very small, and yet of them proceeds a very high tree. Such is the birth and growth of grace.

MR. CHRISTOPHER LOVE.

395. If every member should be of an equal bigness, the body would be monstrous: But the body is so proportioned in its different members, that the lesser become serviceable to the greater, and so they orderly discharge their mutual operations. As in music there would be no harmony, if the strings were all of an equal bigness; but one string being the bass, and the other the treble, that makes the music to be more melodious. So it is in grace; the different degrees of grace make the body of Christ more harmonious. It is here as in some curious piece of needle-work: if all the silks were of one colour, it would not set out the work with so much lustre and amiableness as the variety of colours will do.

MR. CHRISTOPHER LOVE.

396. Study that grand gospel truth of a soul's justification before God; acquaint thyself with this in all its causes; the moving cause, the free mercy of God, being justified



justified freely by his grace; the meritorious, which is the blood of Christ; and the instrumental, faith, with all the sweet privileges that flow from it. An effectual door once opened to let the soul into this truth, would not only spoil the pope's market (as Gardiner said) but the devil's also. When satan comes to disquiet the christian's peace (for want of a right understanding here) he is soon worsted by his enemy: As the silly hare, which might escape the dogs in some covert or burrow that is at hand, but taking to her heels, is, by the print of her own feet, and scent which she leaves behind, followed; till at last (weary and spent) she falls into the mouth of them. In all that a christian doth, there is a print of sinful infirmity; and a scent by which satan is enabled to trace and pursue him over hedge and ditch, this grace and that duty, till the soul, not able to stand before the accusation of satan, is ready to fall down in despair at his feet: whereas here is a hiding place, whither the enemy durst not come, the clefts of the rock, the hole of the stairs, which this truth leads to. Mr. GURNAL.

397. When satan chargeth thee for a sinner, perhaps thou interposest thy repentance and reformation, but soon art beaten out of those works (when thou art shewn the sinful mixtures that are in them); whereas this truth would choak all his bullets, that thou believest on him who hath said, "Not unto him that worketh, but to him that believeth on him that justifieth the ungodly, his faith is imputed for righteousness," Rom. iv. 5.

398. There is something like the art of grafting, in what God does for every saved soul. Their soul, or their heart, is the old stock. The grace of God is the gift, or bud, that is ingrafted into it. Grace at first may be but like a little bud, and for a while the professor may hardly perceive whether the bud is alive or not; but he that set it there will keep it alive, and make it fruitful.

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399. In a garden our Lord Jesus began his bloody passion; in a garden he lay prostrate on the ground, in an agony, and sweat great drops of blood: And can you be merry in a garden? Remember, thy Lord was exceeding sorrowful, even to death. Do you cool yourselves in the summer-house, or arbour? Jesus was scorched with the wrath of God.

400. When you look on flowers and fruits, ask, What good fruit do I bear? Am I a barren or a fruitful tree? I am not willing to let a barren tree stand in my garden. What a wonder is it that God does not give command to cut down every barren tree!

401. No wonder if christians differ sometimes, for Satan, the accuser of the brethren, is watching continually to sow discord among them, and to throw stumbling-blocks in their way: Therefore these should "watch and pray, lest we enter into temptation," Matt. xxvi. 41.

402. Allowance should be made by each one for human infirmities; though we must not call our sins by the name of weakness and infirmities, and so wipe our mouths. Men differ in their stature, their apprehensions, their natural tempers, in their faces and their voices; and yet they are but men: So may those be good christians that differ in little matters. Men may be going to the same place, that do not walk just the same path. Two men may finish their work well, that may not carry it on exactly the same way. You cannot single out a family, wherein all the children are of the same stature, favour or temper; yet they are brethren and sisters. It is pity that such should fall out by the way.

F I N I S.



